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The Christian Century

Published Weekly

Let the President Ponder!

An Editorial

The Modern University and a Christian World View

By Arnold Nash

War Bonds and Mob Spirit

By Amos B. Hulen

Reports of the Northern Baptist, Southern Baptist, Northern Presbyterian and United Brethren Conventions

THE JUNE SURVEY OF BOOKS

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In This Issue

ARNOLD NASH

is a graduate of the University of Liverpool, and studied theology at Oxford and sociology at the London School of Economics. After the Amsterdam Christian youth conference, of which he was one of the leaders, he came to this country, where he has lectured at Berkeley and Yale divinity schools, at Oberlin, Princeton, the University of Nebraska and the University of Iowa. Last summer he taught at Union and during the current year is visiting professor of Christian ethics at the Church Divinity School of the Pacific.

JAMES MCBRIDE DABBS

is a professor at Coker College, Hartsville, S. C., and a frequent contributor to The Christian Century.

AMOS B. HULEN

is an overseas veteran of the First World War who later received a doctorate from Yale. The article in this issue is a part of a longer study which he has made of violations of civil liberties which occurred in this country during the war. Dr. Hulen lives in New Haven, Conn.

HARRIS FRANKLIN RALL

is professor of systematic theology at Garrett Biblical Institute, Evanston, Ill.

CLARENCE TUCKER CRAIG

is professor of New Testament in the graduate divinity school at Oberlin, Ohio.

HILLYER H. STRATON

is minister of the First Baptist Church, Detroit, Mich.

PAUL S. MINEAR

is professor of New Testament at Garrett Biblical Institute.

MAX C. OTTO

is professor of philosophy at the University of Wisconsin.

ELAINE GOODALE EASTMAN

after years in the Indian service now lives at Northampton, Mass.

JULIAN N. HARTT

is professor of philosophy at Berea College, Berea, Ky.

The CHRISTIAN CENTURY

June 4, 1941

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June 1-7. National Conference of Social Work and Associate Groups, Atlantic City, N. J.
June 1-7. Ozark Mountain Bible Conference, Inspiration Point, Eureka Springs, Ark.
June 1-8. Baptist Adult Conference, Lake Tahoe, Calif.
June 2-6. Baptist Pastors' School, Mars Hill, N. C.
June 2-6. Baptist Pastors' School, Raleigh, N. C.
June 2-7. Georgia Pastors' School, Macon.
June 2-7. North Mississippi Leadership School, Mathiston.
June 2-13. Arkansas Pastors' School, Conway.
June 2-13. Texas Methodist Summer School of Ministerial Training, Georgetown.
June 3-5. Canadian-American Fellowship Conference, Toronto.
June 3-6. Nebraska Methodist Summer School of Ministerial Training, Lincoln.
June 3-7. North Carolina Methodist Summer School of Ministerial Training, Durham.
June 4-8. Young People's Convention, Evangelical Mission Covenant Church, Chicago.
June 5. Reformed Church in America, General Synod, Holland, Mich.
June 5-8. Disciples South Dakota Convention, Hot Springs.
June 6-8. State Universalist Convention, Philadelphia.
June 9-13. Baptist Summer Assembly, Scott City, Kan.
June 9-13. Louisiana Pastors' School, Shreveport.
June 9-13. Memphis Leadership School, Jackson, Tenn.
June 9-13. Indiana School of Ministerial Training, Greencastle.
June 9-13. Central New York School of Ministerial Training, Tompkins County Camp, N. Y.
June 9-13. National Fellowship of Indian Workers, Farmington, N. M.
June 9-14. Missouri Pastors' School, Fayette.
June 9-15. Virginia Leadership School, Lynchburg.
June 9-16. Baptist Adult Conference, Forest Grove, Ore.
June 9-20. Southern Illinois School of Ministerial Training, Lebanon.
June 10-15. Evangelical Mission Covenant Church Annual Conference, Chicago.
June 10-19. Institute of International Relations, Wichita, Kans.
June 10-20. Claffin School of Ministerial Training, Orangeburg, S. C.
June 11-19. Baptist Student Retreat, Ridgecrest, N. C.
June 12-21. Institute of International Relations, Grinnell, Ia.
June 13. Federal Council of Churches, Executive Committee, New York.
June 13-21. Annual Conference, Student YMCA-YWCA, College Camp, Lake Geneva, Wis.
June 14-27. Annual National Cooperative Recreation School, Iowa State College, Ames.
June 15-22. Institute of International Relations, Norman, Okla.
June 15-25. Institute of International Relations, Portland, Ore.
June 16-19. Annual Ministers' Retreat, Eureka, Ill.
June 16-20. Blue Grass Episcopal Conference, Millersburg, Ky.
June 16-20. Illinois Methodist School of Ministerial Training, Bloomington.
June 16-21. United Brethren Young People's Meeting, Lakeside, O.
June 17-19. Montana Disciples Convention, Conrad.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVIII CHICAGO, JUNE 4, 1941 NUMBER 23

EDITORIAL

ON THE NIGHT of May 27 the President proclaimed the existence of an "unlimited national emergency." "Your government," Mr. Roosevelt declared, "has the right to expect of all citizens that they take loyal part from this moment forward in the common work of our defense." It is mustering its forces "only for purposes of defense, only to repel attack." But "we must be realistic when we use the word 'attack.'" "We will decide for ourselves whether and when and where our interests are attacked or our security threatened." National policy henceforth will be based on two primary determinations: active resistance to every nazi threat to this hemisphere or to control of the seas, and active assistance to deliver to the British the war materials promised. "We shall give every possible assistance to Britain and to all who, with Britain, are resisting Hitlerism or its equivalent with force of arms." Never before has there been a comparable moment—130,000,000 people waiting at their radios for the words of one man, knowing that his words carried the fate of themselves, their children and their children's children for generations to come. In its factual portions the President's speech added nothing to his previous warnings of nazi dangers. Only in its demand for an end to strikes did it announce an important change in domestic policy. But the gravity of the course which the President has in view was more than hinted when he warned that "our Bunker Hill of tomorrow may be several thousand miles from Boston," and raised as a rallying cry the hallowed words of the Declaration of Independence: "With a firm reliance on the protection of Divine Providence, we unitedly pledge to each other our lives, our fortunes and our sacred honor."

National Emergency Proclaimed

The Nation Is in the President's Hands

EXCEPT in the passage in which he again heaped scorn on the idea of a negotiated peace with Hitler, the President's speech did not mention the word "peace." It was the speech of one upon the eve of battle. It told of the recruiting of armies, of military forces being placed "in strategic position." It did not declare for convoys; it offered no specifications as to how Hitler is to be "forcibly checked." Yet it left the nation wondering how long it will be before the command to open fire is given. By the proclamation of an unlimited emergency the President invoked powers which, when added to the unprecedented powers already granted him by the lend-lease bill, make it possible for him to take the nation wheresoever he will. Successive attorneys general have refused to define limits on presidential power under a state of emergency. As long as this proclamation remains in force, the President is a virtual dictator. If the unity which he affirmed in his speech is not forthcoming, he now has power to suppress all dissent. In his hands alone rest the issues of war and peace. On him alone lies the responsibility for the grave decisions which must be made as the world tension increases. To him alone the American people must leave their fate, remembering that this is the same man who, less than seven months ago, pledged: "To you mothers and fathers, I give you one more assurance. I have said this before, but I shall say it again and again. Your boys are not going to be sent into any foreign wars."

A Week of War At Its Worst

NO WEEK of the war has been more filled with sensational events in widely separated fields than the seven days prior to the writing of these lines. If any one point has been the special focus of attention it is Crete, where the landing of an effective German force by motorless gliders in sufficient numbers and with sufficient equipment to gain a precarious hold on the western end of the island furnished the first large scale demonstration of the practicability of this arm. The phrase repeated with tedious iteration by almost every commentator was that this was "a dress rehearsal for the invasion of England." The incident was indeed spectacular, but the effectiveness of glider and parachute landings on Crete, where the R.A.F., outnumbered twenty to one and lacking bases, had completely lost control of the air, and where there was but

a meager supply of anti-aircraft guns, proves nothing as to the value of similar tactics against Great Britain. Loss of air dominance imperiled British naval control of Cretan waters, but did not prevent the frustration of every German attempt to send troops and supplies by ship. One of the most blood-curdling incidents of the war was the total destruction of a German flotilla of small transports with the death of virtually all aboard, to the number of about 5,000. Vichy's "cooperation" with the Axis, in Syria and in west Africa, becomes steadily more complete. That it does not represent the free choice of the French people, or even of Marshal Petain, one may well believe, but it is their actual choice in the face of the alternatives which they face. Irak has become a definite field of war, in which British forces have made progress toward overthrowing the pro-Axis government which recently set itself up by a coup d'état. The most sensational event of the week was the sinking of the British battle cruiser Hood by the lighter but newer German battleship Bismarck in the waters between Greenland and Iceland, and the destruction of the Bismarck three days later by combined air and naval attack. Great Britain's loss came first, and its seriousness was not minimized, but the exchange was greatly to Germany's disadvantage. In the sinking of the two vessels, Germany lost one-fourth of the capital ships in her navy; Great Britain, one-sixteenth of hers. Besides, the Bismarck was a better boat than the twenty-year-old Hood.

Episcopalians Repudiate Idea of a 'Holy War'

IT CAN scarcely be a secret that the sixty-four Episcopalians who published a statement in the *New York Times* repudiating the notion that the present conflict is a "holy war" are faculty members and students in the General Theological Seminary of New York. In deference to a very proper rule which prohibits the use of the institution's name in connection with expressions of group opinions, they refrained from mentioning the seminary, but their letter is headed with its address. Bishop Manning, whose pro-war declaration evidently elicited this reply, made less effort to dissociate his personal opinion from his official status. At the convention of his diocese he said: "I hold that, to meet our obligation as a nation, to insure the defeat of the Hitler forces, and to keep the war away from our own land, we should now take our full and open part in this conflict and give our naval and military authorities power to take whatever action in their judgment will be most effective, in conjunction with Great Britain." And to make it quite clear that this was not merely the private opinion of one William T. Manning, he added: "Speaking as an American, as a Christian, and as a bishop of the Christian church, I say that it is our duty as a nation to take our full part in this struggle, to give our whole strength and power to bring this world calamity and world terror to an end, and to do this now while Great Britain still stands." That makes it as nearly *ex cathedra* as anything from an Episcopal bishop can be. The seminarians do not explicitly deny the bishop's statement that we ought to get into this war. Some of them may think we should. But they object to labeling as the will of God any man's personal opinion about the duty of the nation in this hour. "This is not a holy war," they say; "no war is holy. Nor is this a holy nation." And in spite of their respectful reticence about mentioning Bishop Manning by name in their letter, it can be very clearly read between the lines that they believe he has gone beyond his jurisdiction when he sounds the bugle "as a bishop of the Christian church" and, being bishop of their church and their diocese, therefore as their bishop.

Supreme Court Jolts American Fascism

WITH its Louisiana primaries decision, rendered on May 26, the Supreme Court went as far as the law can go to put an end to the one-party, one-race rule of the south. At one stroke it swept away all the legal subterfuges which have been employed to keep Negroes from voting in southern primaries. If such color discrimination is maintained from now on, it can only be in defiance of the law and the courts. The case came to the Supreme Court from Louisiana. Five election commissioners from New Orleans had been sued for refusing to count votes cast by Negroes in a Democratic primary. A federal district court, relying on the decision laid down in the Newberry case in 1921 that the federal corrupt practices law could not apply to a primary under state auspices, acquitted the defendants. But the Supreme Court has now specifically set aside the Newberry ruling. In the opinion in which he announced the 4-to-3 decision, Justice Stone held that the white primary practices of the south constitute virtual disfranchisement. "Interference with the right to vote in the congressional primary," the court held, "is thus as a matter of law and in fact an interference with the effective choice of the voters at the only stage of the election procedure when their choice is of significance." The essence of fascism is one-party rule. In a large part of the south lip service to democracy has been controverted by a system of control that was not only one-party but one-race in character. The Supreme Court's decision offers ground for hope that this denial of our constitutional pretensions may soon be a thing of the past.

A Foretaste of What's Ahead For the Churches

FEW are the Christian ministers who have not vowed that, if the nation should again become involved in war, they would not permit their pulpits to be used as appurtenances of the war office. Even those who now favor entrance into the war still intend, we believe, to keep their pulpits free from the sort of thing that left such wretched memories after the last conflict. Can it be done? Last week the ministers of Madison, Wisconsin, received from the council of churches in that city a document to be "read in *every* pulpit, tomorrow." The italics had been placed there by the signers, the president and secretary of the Madison ministerial association. It read: "I'm here as a representative of Uncle Sam. [*Sic!*] He has decided to give Dane county a vital job in his national defense

preparations. More specifically, I'm speaking for the OPM, the Office of Production Management in Washington. After studying the entire nation, officials of the OPM picked out two counties—one of them is our own Dane county; the other is Henrico county in Virginia. Then they sent two of their dollar-a-year men here to Madison to get the drive under way. What that drive actually is has not been officially announced. I don't know myself." (This, incidentally, was a lie. The covering letter to the ministers informed them that it was a drive to collect aluminum.) "But I do know this much: it will take the combined efforts of every man, woman and child in Dane county to put it over. . . . We have already had splendid cooperation from all the civic leaders here in Madison and out through the county. Everyone from our governor, Julius P. Heil, to the women's clubs has pledged active cooperation. . . . Our job is to stand ready for the call. Our duty is to answer with action the challenge of Uncle Sam. Let's all be ready." Yes, more than aluminum-collecting was being tried out in the pulpits of Madison.

Can Congress Act Responsibly?

CONGRESS should withhold action on matters affecting the economic welfare of other nations until it knows what it is doing. This is the revolutionary common sense that underlies the latest proposal of the Federal Council's useful "Commission on the Bases of a Just and Durable Peace." Holding that such restraint is "an act of self-discipline born out of a decent regard for all nations that may be affected," the commission proposes that Congress immediately establish a governmental unit to study economic relations with other nations. Henceforth, if this idea gets the approval that it deserves, the national legislature will refrain from acting on any matter affecting the international movement of goods, people or money without first obtaining a report as to the effect of such action upon people elsewhere. To insure that Congress will pay attention to these reports when they are given, the commission proposes that they be made public documents. It further requests that the President invite other nations to take parallel action "pending the time when it is practicable to take joint action." Such a suggestion should be unnecessary, but the history of recent years might have been very different if such elementary considerations had played the part they should have played in our foreign relations. At the very moment when Czechoslovakia was most bitterly pressed in the war of nerves preceding her annihilation, an ignorant and hasty action of the United States Congress, fostered by some of the men who today shed the largest tears for the victims of nazi aggression, struck a violent and demoralizing blow at the Czech economy. The same thing has marked our relations with China. Our silver policy undermined the stability of the Chinese government at the exact moment when we were proclaiming our determination to uphold democracy everywhere in the world. The Federal Council commission is right in its statement that "a sovereignty system which accords the right to use economic power irresponsibly has become an anachronism no longer consistent with peace." This proposal for legislative self-discipline opens the way for a constructive next step which can be taken now. No nation in the world can take it with better grace than ourselves, who have sinned more than any other in this fashion.

Is Theological Education 'Spiritual Defense'?

STUDENTS in the Boston University school of theology are not exactly up in arms, but they are decidedly disturbed. The source of their concern is the language used about their school by the promotional department of the university. In a pamphlet which seeks to bring graduate students to Boston, that department hit upon the not-so-original idea of playing up national defense. The page devoted to the school of theology is headed, "Spiritual Weapons for Defense." Saying that "morale is even more important than armament," the blurb writer recites the advantages of the training received at Boston for "army and navy chaplains, Y.M.C.A. workers, morale officers in military or civilian units, peacetime relief workers, hospital chaplains and pastoral advisers on service or home fronts." While it denies that the school is "an army recruiting station" or is "underwriting war," the pamphlet maintains that the school believes "that a choice of weapons or ways is sometimes not allowed by one's opponents and that one must therefore choose between the lesser of two evils: defense of freedom or submission to tyranny. When this happens the task of religion is to keep the resultant war as humane as possible and to insure an earlier peace without the recriminations and reprisals which sow the seeds of later wars." The Student Association cabinet has voted an official repudiation of the relevance of these opinions to a theological education. One graduate has written to the authorities of the school citing the statements which the Methodist Church has made through its official bodies in repudiation of war and challenging the right of the school as "an official agency of the church" to "go along with the present war effort." The matter promises to add piquancy to the 1941 commencement.

Is Rudolf Hess a Buchmanite?

IT WAS PREMATURE to say, as we did last week, that all possible explanations of the Hess mystery had been suggested within two days after the event. Now comes another which, though it has all the earmarks of an afterthought, should be added to the record. William Hillman, European editor of *Collier's* magazine, has announced with confidence, though with no more confirmatory evidence than accompanied any of the competing hypotheses, that Hess is a follower of Frank Buchman, who was in Germany in the summer of 1939 and met all the high ranking nazis except Hitler himself. According to this theory, Hess flew to Scotland "as a penitent seeking peace." He was "moved to confess his sins and those of his nazi associates and to plead with the British to help him put an end to the slaughter of men." This rumor might have been set afloat in an effort on the part of

the groupers to edge into the news, in which they have had no conspicuous place for many months. Or it might be true. Just how the confession of the sins of his associates, as well as his own, would fit into the principles and techniques of the groups, would take a little considering. Penitence is generally a pretty personal matter. Also it would seem that the most appropriate field of persuasion for a Hess who had repented of his nazi sins would be among those who had been his partners, rather than among the victims. A variant on the Buchmanite theory is the hypothesis put forward in a sermon by Rabbi Louis I. Newman of New York at Temple Rodeph Sholom, as reported in the press. While many other rabbis were calling for prompt and decisive action against Hitler—"not short of war but including war, if need be," as Rabbi H. S. Goldstein said—Rabbi Newman was suggesting that perhaps "religion may have converted Hess away from the program of violence to the policies of peace and brotherhood." This is a very "Christian" suggestion. One would like to believe it. The only difficulty is that, like all the others, it is only a product of imagination unsupported by evidence.

Court Averts Threat to Venerable Tradition

THREE justices of the special sessions court of New York last week rivaled the wisdom of Solomon in their handling of a case of extraordinary delicacy and importance. One Earl Coleman, an ex-counterman from a lunch room, was brought before them on the charge of having written and sold for fifty-five dollars a thesis of the kind which many colleges still require from candidates for degrees as a prerequisite for graduation. The testimony showed that Mr. Coleman, whose only academic recognition consisted of a high school diploma, had written and sold to prospective recipients of degrees some 400 to 500 such theses. The complaint against him was not that these contributions to the sum of human learning were inacceptable to the college authorities. Instead, the difficulty arose out of the fact that they were indistinguishable from the genuine article. Mr. Coleman's theses were so masterfully documented, so replete with learned references to weighty tomes, so heavily laden with impressive footnotes and so plausibly adorned with academic verbiage that the guardians of the sacred portals of learning accepted them without question, making it possible for students to receive their degrees and for the said Coleman to make a profit. These facts being duly established the judges were, in legal parlance, on the spot. If they sent Mr. Coleman to prison, they would be casting a shadow of doubt on one of the most venerable traditions of American education. They would not only be impugning the infallibility of the professorial mind but would reinforce the heretical undergraduate suspicion that the college authorities never read the theses anyway. On the other hand, if they dismissed the case, they would be guilty of encouraging other high school graduates and lunch counter men to make further assaults upon academic sanctities and nobody could tell where that might end. Further, if they freed the clever Mr. Coleman they would induce a feeling of social unrest among tens of thousands of men and women who had written their own theses, thus contributing to national disunity at a time when Americans must stand together in defense of our most cherished institutions. It was therefore a very difficult decision. The judges made it in a way which reflects great credit upon the bench. Discovering that the ghost-writing offender was under thirty-five years of age, they turned him over to his draft board who promised to send him to the army in June, the month of college commencements.

Let the President Ponder!

A JOURNALISTIC SENSATION of the first magnitude burst on the country when, in its issue for May 24, the *Saturday Evening Post* announced that it was reversing its editorial policy. Heretofore it had opposed American entrance into the war. From this point on it will support the policy of the Roosevelt administration. It will do so, it was explained, because this policy has led the nation to a position which the weekly believes to be indistinguishable from war, and in such a situation the only choice open is between support of the administration and repudiation of the government. To the *Saturday Evening Post,* with its 3,000,000-plus circulation, the latter choice is out of the question. Hence the editorial reversal. And hence the sensation carried on the front page of almost every newspaper in the land, and greeted with loud cheers in interventionist quarters.

This *Saturday Evening Post* editorial deserves to be read in its entirety by every American citizen. Some day it may be singled out by historians as a document of great importance. It begins by recalling the opposition of the *Post* to the administration's course right up to and including the passage of the lend-lease bill. "Everything we said on the losing side we still believe. . . . We said that if war came we should be found supporting the government that got us into it. . . . The American government has proclaimed that Hitler must be destroyed. It has solemnly pledged itself before the world to employ its total resources to bring that result to pass. . . . It has announced that a negotiated peace would be a defeat for democracy and freedom and the American way of life. . . . To speak of this as national defense is absurd. It is the American crusade. . . . We shall have to make up our minds to go on and on at any cost, to reconquer Europe and destroy Hitler there . . . or to turn back; and if we turn back we shall be remembered forever as the Falstaff nation of the world, boasting of a power it did really possess, boasting of how it would put it forth against the aggressor, and then changing its mind when the night came."

In other words, what the *Post* says is that the nation has been led into a position from which it cannot retreat without intolerable loss of prestige. It has no respect for the arguments by which the nation has been led to this position. It has no respect for the judgment which the administration has shown in reaching this position. "Every cast of American foreign policy has been made on bad guessing, wrong information or the unlucky inspiration."

But the die is cast. Commitments have been made. There is nothing to do now but to support the government as it plunges on into an unjustified, unnecessary war.

Undoubtedly one of the first copies of the issue of this most widely circulated American weekly containing this editorial must have been rushed to the White House. One can almost see an excited secretary bursting into the President's office, waving aloft the paper, shouting in triumph, "Good news! The *Saturday Evening Post* has come out in your support!" But we cannot help wondering what the President thinks of such "support." For what he must have seen as he read was a declaration of assent without belief; following without conviction; support without faith. Every drop of faith in the President's wisdom, in his insight, in the likelihood of his ultimate justification had been squeezed out of the printed words before they were sent to press. The editorial was no rallying shout of national trust; it was a cry of despair.

How can the President dream of leading this nation into war on such a basis as this? If this is the sort of support on which he must rely, what will happen if reverses come, if the war drags on and on, if the call must be repeated for sacrifice and more sacrifice and ever more sacrifice? Let the President ponder!

Every line in this historic document reveals that this is in very truth, as has been said before in these pages, the President's war. "It was not inevitable," says the *Post*. It has come because the President guessed wrong at every turn and made commitments, not understood or realized at the time by his fellow countrymen, from which he cannot now turn back. Once there was an honorable, a practicable, an effective alternative. "The alternative had been to create here on this hemisphere the impregnable asylum of freedom and let tyranny in Europe destroy itself, as tyranny always has done and is bound to do again." But now the *Post* believes that there is no alternative. There is nothing ahead but the agony of war—the President's war.

May it not be that the President, as he sat with this remarkable editorial document before him, asked himself whether it was designed as a pledge of support after all? The article with which the editors chose to open that same issue of their paper should have intensified that question. It was an article sent by radio from Europe by their chief correspondent, Demaree Bess, "Our Frontier on the Danube." In that article Mr. Bess categorically charged that the meddling of American diplomats and state department officials and such a traveling representative of the administration as Colonel Donovan had been directly responsible for the destruction of Yugoslavia and Greece, and that the United States had pledged itself to the full restoration of both those countries after the war. The article was plainly designed to undermine the confidence of the American people in the administration's foreign policy; if all its charges were believed it could have no other effect. Perhaps this entire issue—article and editorial taken together—was not intended to be read as support of the President, but as warning. Surely, to those with eyes to see and minds to weigh, it *should be* taken as warning.

There is one striking fact about this equivocal editorial announcement of support which we hope that the presidential eye has not overlooked. Near the bottom of the first column, in disclosure of the utter disillusionment and lack of faith which underlies its decision, the *Post* says: "Whether we were right or wrong no longer matters." And at the top of that same column, where they appear every week as a guide to a worthy national policy, stand those immortal words of Abraham Lincoln: "Let us have faith that right makes might; and in that faith let us to the end dare to do our duty as we understand it." What is to be thought of a declaration of support standing beneath such words as these which bases itself on this surrender to moral nihilism: "Whether we were right or wrong no longer matters"?

Whether we are right or wrong always matters! And it matters supremely when the lives of millions of our sons, when the continuation of our democratic institutions, when the destiny of our nation are at stake. A nation which is ready to go to war on any other basis than an unshakable belief that it is doing the right may, by the mobilization of its physical resources, defeat the nazi armies. But a nation that goes to war saying that "right or wrong no longer matters" has already lost its soul to the nazi view of life.

Stanley Jones on Guidance

WE HAVE BEEN ASKED to comment upon a statement by Dr. E. Stanley Jones concerning the Christian's faith in the guidance of God. The statement was presented in a talk given at a retreat attended by some one hundred and fifty ministers in the Episcopal Cathedral at Washington, D. C., with Bishop Freeman presiding. Our correspondent suggests that special significance attaches to it in view of the publicity which Dr. Jones' views on this subject have recently received.

This publicity revolves around an experience of special guidance which Dr. Jones reported to his friends and to The Christian Century some months ago. The incident is well known to our readers. The Christian Mission for 1940-41, conducted by the Federal Council of Churches, with Dr. Jones as recognized leader, had completed its scheduled itinerary. The famous and beloved evangelist was to return to India. His transportation had been purchased and his bags were on board the steamer. During the night before the sailing Dr. Jones was awakened by a voice which said, repeatedly: "I need you here!" Early in the morning he called several friends together, told them of the experience, asked their advice and decided to cancel his sailing and remain for some time longer in this country. Since then he has been continuing his evangelistic work in all parts of the country, adding to his prophetic message another prophetic note, namely, a plea for the United States to accept the responsibility of a mediator in the present war rather than to go in as a belligerent.

Naturally, the religious public has taken a peculiar interest in the account of Dr. Jones' special guidance. Perhaps no Christian leader in America commands a wider

popular following than he. Wherever he has gone in his current itinerary, the story of the pivotal experience on which turned his decision to remain in America has been told and retold. No introduction from platform or pulpit has been felt to be complete without reference to it, and it was obviously the most ready-to-hand piece of advance publicity to give to the press in preparation for his meetings. That this emphasis and reiteration has been congenial to Dr. Jones himself, is highly doubtful. In any case, to his more discerning friends and supporters it has seemed regrettable. Its effect has been to magnify the experience out of all proportion when compared to the appraisal which Dr. Jones himself puts upon it. But the more serious effect of this distortion has been to raise the question in many minds whether the famed missionary-evangelist might not be tending toward some form of occultism or mysticism which would weaken his influence as a leader in the church.

For these reasons the paragraph from Dr. Jones' talk in Washington is most welcome. It should set all this apprehension at rest, and make an end of the exaggerated use of the incident by pastors and the local press for publicity purposes. Dr. Jones' conception of divine guidance is nothing else than the conception universally held by intelligent Christians—at least theoretically held!—as the statement which follows clearly shows:

> God apparently guides those who seek his guidance in not one way, but in a number of ways. Among them are five outstanding:
>
> First: supremely he guides us through the person of Christ. Here he has let us see his own nature and the nature of his rule and this to the Christian is the supreme guidance that has been given to him.
>
> Second: he guides through the counsel of good people. There is a deposit of guidance which has come down through the Christian brotherhood and which expresses itself through the guidance of living persons.
>
> Third: he guides through opening providences. He matches us again and again against some open door.
>
> Fourth: he guides us through the inner voice, which we may be trained to discern from the voice of our own desires.
>
> Fifth: he guides through the heightened moral consciousness. The Christian personality can be so heightened in its moral and intellectual insights that it almost instinctively chooses the right.
>
> I would not rule out any of these ways but I would depend most of all upon the last named as the safest and most normal way of guidance. Heightened moral intelligence should be the normal guidance of the Christian for that would allow God to guide us without overriding us.
>
> In certain great crises the inner voice has spoken to me and whenever I have obeyed it I have found that it has always been right, but I would not depend on it in daily affairs for it would mean that God would cancel out, as it were, the development and sharpening of our moral intelligence.

This statement is not intended to be a precise theological formulation. It is manifestly part of an informal talk, and should not be subjected to the rigid critical examination to which one might subject a more studied utterance. The important thing here is the position which Dr. Jones gives to what he calls the inner voice in relation to the other more "normal" forms of divine guidance. It is definitely subordinate and infrequent, occurring apparently only at great crises. Dr. Jones does not say what he means by a "crisis" but, inasmuch as he gives to moral intelligence the highest rank as the instrument of God's guidance, it seems a fair interpretation to say that by a "crisis" he means a situation in which the will of God does not make itself known to a man's "moral intelligence," that is to say, a situation in which the pros and cons for action are so evenly balanced that intelligent choice is blocked. In that kind of situation Dr. Jones listens for the "inner voice" which, he says, "we may be trained to discern from the voice of our own desires."

We believe that this is a common Christian experience, and that it is theologically sound. No Christian teacher will take exception to it. This is the way God guides those who look to him for guidance. Not all Christians would be able to testify, as Dr. Jones is able to do, that whenever they have obeyed the inner voice they "have found that it has always been right." Most of us, perhaps, have not been trained to be so sensitive as he in distinguishing the inner voice from "the voice of our desires," and the inner voice we obey in all good faith sometimes misleads us, just as our moral intelligence sometimes misleads us. For most of us there is no infallible guidance, and we do not understand Dr. Jones to claim utter clarity for his own discernment of God's will. But the method which he follows is the same for us all, even if we are not so far along in its discipline and practice as is he.

Dr. Jones' statement, though it is not to be examined too meticulously, does, we believe, require amendment in one vital respect. This not only for the sake of those who hear or read it, but because, as it stands, we doubt that it fairly expresses its author's own mind. When Dr. Jones enumerates five ways in which God guides those who seek him, we are sure he does not mean to give the impression that these are five *separate* ways. As a matter of fact, upon examination, they all add up to *one* way, in the sense that not one of them can be walked in as a separate way.

The exercise of moral intelligence, for example, involves the person of Christ, the counsel of good people, an opening providence, *and the inner voice.*

The inner voice speaks to us in every Christian decision that we make, whether we make the decision as the result of Christ's presence, or on the advice of good people, or in response to a challenging open door, or by the exercise of our moral intelligence. We cannot segregate the inner voice from these other ways of receiving divine guidance. To do so is to affirm that when God speaks to us by the inner voice he speaks to us in a vacuum. This we are sure Dr. Jones does not wish to affirm or to have his statement imply.

If the inner voice may not be left out when we seek God's guidance by the four other ways, neither may we count out these four ways when we seem to hear the inner voice with especial distinctness. Dr. Jones did not lean alone upon the inner voice when he reversed his intention to return to India. For one thing, he immediately sought the advice of his trusted friends. Their counsel corroborated the inner voice. But in addition, as Dr. Jones will be the first to admit, the love of Christ was all the while constraining him, he was aware of a challenging open door, and his moral intelligence had been wrestling, consciously or subconsciously, with the alternatives of return-

ing to India or remaining here in the hour when his country was to make a fateful decision.

The voice which said, "I need you here!" was the clarification of his duty. But the voice did not speak in a vacuum; it spoke in a soul well furnished—how richly furnished!—with Christian experience and discipline and insight. We believe that Dr. Jones will accept this amended form of his statement as an attempt to guard it against an interpretation which he would not want put upon it.

The main purpose of this writing, however, is not to discuss the question of divine guidance, but to say something about Dr. Stanley Jones. He is one of the most precious assets of American Christianity. We have no other evangelistic voice who senses as does he the social implications of our Christian faith, and we have no social gospeler who is such an evangelistic voice. In the statement which is the basis and occasion of this editorial, Dr. Jones has shown that he stands on solid ground. He has put himself altogether beyond the erratic category into which he was in danger of being placed by his well meaning but thoughtless friends. It is to his Christian public that these words are addressed. Let the incident of the voice which detained him in America take its true and modest place in the private experience of one who is himself a voice speaking for God to us all, calling us to a holier zeal for Christ and his Kingdom. There is not the slightest tincture of esotericism about Stanley Jones, and church leaders and publicity agents must look elsewhere for the secret of his greatness.

The Little Method

EDITOR THE CHRISTIAN CENTURY:

SIR: Are you familiar with the phrase, "The Little Method"? It is used chiefly by Catholics, but there is no reason why the Reformed churches should not practice it. There is an excellent chapter upon it in Theodore Maynard's *Apostle of Charity* in which this Catholic poet tells with frankness, as well as with deep sympathy and with animation, the life of St. Vincent de Paul. Being himself a true poet, Mr. Maynard can be trusted to write lucid prose and to abhor all poetic license.

By "The Little Method" is meant the style of absolute simplicity which St. Vincent used in his preaching. This was in marked contrast to the ornate style so dear to French preachers in the early seventeenth century. In his discussion of this simplicity the author does not prescribe it as the only way. He knows that preachers must be natural, and it would not have been natural for John Donne to preach as St. Vincent did. Nonetheless it would be a serious lack if we did not have "The Little Method" practiced by our preachers, and we need more of it.

It does not mean the babble of an unprepared speaker who dares to speak to his people on God and life and eternity with less premeditation than he would give to an afterdinner speech upon the merits of his home city. To be simple is not easy. Above all things, so far as method is concerned, the preacher "should contrive somehow to establish personal connection with every person whom he is addressing." Without that personal connection he speaks in a vacuum.

It is here that a story about Spurgeon comes rightly into the narrative. "Mummy, why did that man speak to *me* all the time?" a little boy asked when he had been taken to hear that great preacher. That was a proof, if any were needed, that Spurgeon was a great preacher. Such a man does not speak to *it,* the congregation, or to *them,* my neighbors in the pew, but to *me*—and even a small boy cannot get out of the conversation.

Not all preachers can talk to me. It was one of another kind who was discussed by "Simplicity Jones," a remarkably single-minded child. She wondered why the preacher was talking to himself up in the pulpit, and in particular why he asked questions and promptly answered them himself! A sermon in some measure fails if it is a sustained soliloquy and the preacher is just thinking aloud and talking to himself, and perhaps allowing others, if they wish, to overhear him. That is almost as bad as "talking in somebody else's sleep." If it is a mark of "The Little Method" that a preacher should speak to *me,* by all means let us have more of it. Do you agree? It is not the best preaching when a hearer says, "That will do *them* good."

Long ago a great preacher told me that while he was preaching one Sunday he saw that the face of a certain man showed he was unconvinced and was losing interest. At once the preacher determined to get this man. He varied his manner of approach, tried one way after another of expressing the truth which he knew to be vital. Of course, he had his mind prepared and was at home in his word. In the end he got his man. That man could say, "He is speaking to *me";* and because he could speak to that one man he could speak to the other *me's.*

There are many ways of preaching, and in its own place "every single one of them is right." But speaking for myself at the moment I want to hear "The Little Method." When I go to church, I want the man to talk to me.

Ever yours,
QUINTUS QUIZ.

Prisoner of War

AT a certain hour on a certain day
Everything stopped:
All the striving and excitement.
Like a ship that has run out of fuel,
Life was arrested in mid-passage.
Now the days are but aimless waves
Thrashing a tired hull.
Nothing will start again until the war is over.
Battles, victories, defeats
Race like storm clouds over my impotent head.
Once upon a time there were . . .
A laughing woman and curly-haired children
And neighbors who spoke the same language,
But all this has become a legend out of the remote past.
How to open the book
And find my place once more in the fairy tale?
Nothing will start again until the war is over.

EDITH LOVEJOY PIERCE.

The Modern University and a Christian World View

By Arnold Nash

IT IS universally agreed that Western civilization in the present century will undergo revolutionary changes comparable to the impact of the Renaissance and the Reformation on the Europe of the sixteenth century. As feudalism then gave way to early "free" capitalism so modern "finance" capitalism in all countries is being transformed into some type of economic collectivism. As the collapse of the political unity of Christendom produced the modern nation-state so; whatever the outcome of the present war, the sovereign states of the liberal era in the course of the next fifty years will either voluntarily coalesce or be absorbed into larger political entities. As scholastic philosophy with its threefold division into natural, mental and moral philosophy gave way before the combined attack of experimental science and the critical view of history, so the *Weltanschauung* based on a presuppositionless science is rapidly dissolving before our eyes. It is not easy to say what will take its place. One fact at least is clear. It is that Christian thinkers are presented with a magnificent opportunity to insure that in the coming intellectual reconstruction the specifically Christian insights into the nature of man and the significance of the historical process can replace the optimistic view of human nature and the inevitability of progress in the *speculum mentis* of modern man now shattered beyond repair.

I

The school of thought represented by President Hutchins and Professor Mortimer J. Adler would urge that we must return to the intellectual synthesis of the Middle Ages, based on Thomistic metaphysics. It cannot be denied that the modern mind has much to learn from the scholastic *speculum mentis.* However, that is a different story from seeking to put back the clock of history. To accept the inadequacy of a philosophy of life based on modern science must not mean that we reject the new knowledge of man and the universe revealed by modern science. The scholastic system collapsed because it had no place for the experimental method or for the facts discovered thereby. In effect the scholastic philosophers were attributing final and ultimate authority to one of man's own creations. In other words the scholastic synthesis became an idol, and as with any other idol, its feet of clay were revealed when it could no longer support the demands which life made upon it.

It is salutary to remember in a world where the gap between Christianity and the common life is paralleled only by that between Christian thinking and secular knowledge that the medieval synthesis collapsed because the Thomistic separation between the truths discovered by human reason and those given in revelation was the reflection in the sphere of knowledge of the gulf which Thomas Aquinas placed between secular work *(opus manuale)* and specifically religious activities *(opera spiritualia).* The method adopted by the medieval church to bridge the gulf was as disastrous in life as it was in learning for it meant that theologians claimed the right to dictate to scientists what they should discover and ecclesiastics assumed the authority to dictate to those engaged in business the prices at which they could buy and sell their goods.

Thus, in R. H. Tawney's words, the church soon ceased to count because it ceased to think. As the dams of medieval restriction broke, each sphere of human activity —scientific investigation, artistic endeavor, business enterprise and political effort—developed along autonomous lines. In countries such as the United States, influenced by Calvin, or England, where the established church retained its medieval ethos, an attempt was made to view the separate spheres of human endeavor at one and the same time as autonomous and yet as fields within which Christianity was relevant. This tension could not last, however, under the influence of the self-sufficient scientific-capitalist mentality, which became the real religion of modern man, and these separate spheres soon became secularized.

But neither could this secularization last and the final tragic outcome has been that within each sphere a basic principle was enunciated which sought to give meaning to each segment of human life. Thus in art the cliché "art for art's sake" marked the final separation which emerged between artistic endeavor and Christian thought. Economic enterprise, which had begun under Calvin as a divine vocation, soon became a sphere wherein the final arbiter was neither the will of God nor an ethical norm but the doctrine that "business is business." Scientific investigation, which for Kepler had been, to use his own words, the attempt "to declare the grace of God's works to the men who will read the evidence of it," deteriorated into industrial research governed by patent laws or an intellectual exercise, unrelated to the strivings of the masses herded into the hovels of the manufacturing towns of Europe and America, but governed by the high sounding precept "truth for truth's sake."

II

In each field of human endeavor alike, the result has been that man has become so intoxicated by a concern with the part rather than the whole of life that what should have been construed as a means whereby God the Creator as an ultimate and transcendent end could be worshiped has instead been elevated to an end in itself, operating under its own laws. Thus the modern mind, by bowing Christian theism out through the front door, unconsciously has admitted intellectual polytheism through

the back door. After four centuries of intellectual endeavor the modern man finds that he has exchanged the intellectual idolatry of scholasticism for the intellectual polytheism of scientific positivism.

In the universities of those countries which still retain liberal democracy, the influence of this intellectual polytheism has been calamitous. Explicitly, as W. A. Visser 't Hooft points out, the liberal university rejects the attempt to teach a unified conception of the world. Implicitly it has taught unconsciously a philosophy whose fundamental tenets are that man, if not good, is, like the world itself, slowly getting better and that science, as the only way of reaching truth, is the main agent whereby—through education—this progress can be maintained. In the whole domain of knowledge the predominant mode of thinking has been so deliberately modeled on the natural sciences that it is not an exaggeration to say that the scientist in the modern world receives a veneration which for human credulity can be compared only with the superstitious regard which the medieval peasant paid to his priest.

The basic dogma of this dominating world view is that science deals with facts and not with values. That is why the contemporary university in the liberal democratic world is content to regard itself as a center for the efficient distribution of factual knowledge; any responsibility for the creation and teaching of a coherent and unified philosophy is completely disclaimed. On the contrary the typical liberal democratic university teacher proudly boasts that his aim is to teach nothing but the "facts": science without metaphysics, economics without political bias, and history without propaganda.

In such an atmosphere philosophy, as the attempt to encompass in one systematic scheme "the whole choir of heaven and furniture of earth," finds itself an alien in a foreign land. Younger teachers of philosophy therefore have lost self-confidence and rejected traditional metaphysics in favor of the barren creed of logical positivism. In their hands, philosophy has sought to justify the ways of men to the great god science by confessing that the metaphysical pursuit is the most profound error which the human mind can make and by promising never to do it again. In return for this self-abasement it has been allowed to find in the analysis of the meaning of words and the use of language a field within which, to use Kant's phrase, "it can follow the sure course of a science."

Theology too, beginning with Schleiermacher, hastened to toe the line by showing scientifically what faith is. It claimed freedom from both metaphysics and history and insisted on its right, like any other science, to interpret its own specific subject matter in terms of its own unique categories. In the tradition represented by H. N. Wieman and D. C. Macintosh God is regarded as an object whose existence can be proved and nature analyzed by methods of empirical science.

It is no exaggeration to say that the modern liberal democratic tradition has rewritten the Shorter Catechism so that now the purpose of man is "to be scientific in thought, word and deed." So confident has been the trust in the universal adequacy of the scientific and critical approach to the problems of human life that in his *Folkways* W. G. Sumner could claim that "the critical habit of thought, if usual in a society, will pervade all its mores, because it is a way of taking up the problem of life. Men educated in it cannot be stampeded by stump orators and are never deceived by dithyrambic oratory. They are slow to believe." In no place was this proud faith taught with such conviction as in the pre-nazi German universities. The tragic fate of that great country shows what happens when man seeks to live by facts alone.

III

Either the lead toward a new interpretation of life to guide mankind in the face of the catastrophic forces which have shaken the world to its foundation will come from those fitted by training and scholarship to furnish such a lead, or the field will be left, to use Adolf Lowe's words, referring to nazis in his native land, "to the mountebanks with their petty speculations in every sense of that word." To the Christian university teacher comes therefore the summons to share in a task of supreme moment. It is to help create a *Weltanschauung* which steers a middle path between the Charybdis of liberal atomism and the Scylla of totalitarian dogmatism.

Such a task will not be accomplished by the labors of the gifted few any more than the massive structure of modern science could be built by the genius of Roger Bacon. Modern science could make great strides only when an army of thinkers had been prepared by the collapse of the medieval world to venture forth on a voyage of new discovery. That is why Galileo in the seventeenth century rather than Roger Bacon in the thirteenth century can be called the father of modern science. In our day it is a work to which all scholars are called as they face the impact upon thought and scholarship of the crumbling of the economic, political and spiritual foundations of the world in which they live. Christian scholars in the so-called secular subjects have a peculiar responsibility for working out this new Christian "map of knowledge," since professional theologians rarely view their task as that of furnishing a synoptic account of God, man and the universe. The need is for Christian thinkers in their specialized fields of the natural and social sciences, history, engineering, architecture and medicine who, while rejecting the right of theologians to dictate their conclusions, can yet unite with them in the common task of relating these conclusions to a theological understanding of human destiny.

The venture is not an easy one for the very categories of our thinking in every subject in the university curriculum have been molded by a tradition which, as we have seen, disclaimed the need for such a unity. The Christian natural scientist—the very unfamiliarity and strangeness of that phrase indicates the plight in which we find ourselves—has been content with a view which, going back from Eddington through Faraday and Pasteur to Newton, maintains that religion and science can never clash because they never meet. The leading school of economic thinkers in the universities of the Anglo-Saxon world represented by Lionel Robbins in London and F. H. Knight in Chicago gets rid of the problem of the

relation between economic science and Christian theology in a very neat way. Economic science is regarded as being concerned with the relationship between the ends of human action and scarce means which have alternative uses, while the ends themselves are left to reside in a realm where the question of whether an action is right or wrong is viewed as one with meaning but yet as being quite incapable of any rational examination.

Herein we see why the typical university teacher of the social sciences finds pioneer thinkers like, in sociology, V. A. Demant in England and, in political theory, Reinhold Niebuhr in America, so incomprehensible since they are both claiming, in spite of their profound divergency of outlook, that there is a difference between the view of human nature—what the Germans call *Anthropologie*—given in the Christian tradition and that entertained in the liberal-scientific-capitalist outlook. Consequently they argue that economic, sociological and political analysis with Christian presuppositions cannot lead to the same conclusions as more orthodox theorizing in the field of the social sciences.

Christian historians have struggled so hard to arrive at conclusions free from the bias of their religious affiliations that they have rarely seen that historical writing is not the mere chronicling of events but that it involves the use of criteria in terms of which the significance of the infinite number of historical events is evaluated before their recording appears on the printed page. If these criteria are not drawn consciously from the explicit acceptance of a particular philosophy—be it "dialectical materialism" or "racialism" or "Christianity"—then they are borrowed unconsciously and therefore uncritically from the heritage of liberal optimism.

Christian teachers of literature are rightly so eager to be free from moralizing as they engage in literary criticism that they have failed to recognize that G. K. Chesterton's words about himself are true for all writers: "I am quite capable of talking or writing about Dutch gardens or the game of chess, but if I did, I have no doubt that what I would say or write about them would be colored by my view of the cosmos." Christian philosophers perceive truly that their intellectual labors must not be directed to the buttressing of the orthodoxies of political parties or Christian churches, but seldom do they recognize with Nicolas Berdyaev that "if a thinker is a Christian and believes in Christ he is not in the least bound to make his philosophy conform to the Orthodox or Catholic or Protestant theology; but he may acquire the mind of Christ and this will make his philosophy different from that of non-Christian thinkers."

IV

What therefore is the conclusion of the matter? It is that the Christian churches need a fellowship of lay theologians or Christian scholars who would view it as part of their vocation as a Christian intelligentsia to create a Christian world view in terms of which the conclusions of the specialized subjects of the university curriculum could be given their ultimate meaning. Such a *speculum mentis* will be dialectical between the two poles of unity and freedom. Like scholasticism it will derive its unity from its theological basis which will provide its presuppositions. But it will differ from scholasticism in that the specifically theological sections of such a map will not determine the nature and character of the "non-theological" sections. God, not theology or any other system, is sovereign.

The crisis is a world crisis and therefore such a movement must be envisaged in world terms. Its purpose would be to enlist Christian scholars throughout the world in a fourfold task:

1. To discover an answer not only to the question: "How can we as individuals serve God in the university?" but also to the question: "How can the liberal democratic university itself be a witness to the glory of God?"

2. To work towards an intellectual synthesis for the twentieth century which as an interpretation of human life and destiny can be set over against the positivistic or Marxist or liberal humanitarian *Weltanschauungen* now current in the liberal democratic world.

3. To apply Christian criteria in working out the presuppositions which are relevant to the study of individual academic subjects and to discover the place in a Christian *speculum mentis* of the knowledge given in such specialized subjects.

4. To discover the meaning of Christian vocation for a man or woman who is a sociologist, historian, psychologist, physicist, mathematician and the like.

VERSE

Discovery

WE seek evasion of time's law
With laughter and deceit and wit:
Purchase brief joys, then pay with coins
That glitter, but are counterfeit.

Is time deceived? Nay, as days pass
We soon discover this is true:
The joys we bought with worthless coins
Prove worthless, too.

JOHN RICHARD MORELAND.

For an Aviator

WHAT idle words are these that love would say?
Beneath this stone is darkness, not the day
That gave him wings to journey with the sun,
The steeps of dawn to climb, the winds outrun.

Down the long slopes of twilight, homeward bound.
On the sure earth refuge could be found,
But only that the wings the darkness hushed
Might spurn again all kinship with the dust.

No weight of stone could hold his spirit here,
Rising from deeps of life with cliff sides sheer. . . .
Against the blue space of eternity
The bright wings fade and mark a soul set free!

ARTHUR WALLACE PEACH.

Against the Totalitarian Drift

By James McBride Dabbs

IN AN EARLIER ARTICLE I discussed the relation of our rugged individualism, miscalled democracy, to our desire for material gain, for profit, and the inevitable drift toward totalitarianism of an individualism thus motivated. But I also stated in that article that there is another basic cause of the totalitarian drift of our Western democracies. This is the human desire for satisfaction in the group. In this article let us consider that desire, its tendency to carry us into totalitarianism, and the possibility of our being able to change the direction of this tendency.

We drift toward totalitarianism not only because of the material disadvantages of individualism but also because of its emotional disadvantages. "Every man for himself" is humanly unsatisfying; it opposes man's social instinct; in the long run men do not want to live like this. It may be that the average American is not yet aware of this thwarting of his nature through the individualistic economic struggle. I am sure, however, that such thwarting exists, and if long continued will take its revenge, and that this revenge is totalitarianism.

Totalitarianism and the Herd

It is useless to deny that totalitarianism does offer an immediate emotional satisfaction. The individual is made to feel himself part of a great enterprise, partner in a going concern. From the democratic point of view, of course, he pays too much for the privilege, for in such blind group action he loses—and does not find—his essential self. For the self grows through continued free choice and responsibility. In general, the subject of a totalitarian state makes one choice—and after the state begins to function successfully in its educational program, not even this is necessary—namely, to yield himself entirely to the control of the state. Undoubtedly, such yielding, and the resultant group action, may induce enthusiasm, but it is a drunken enthusiasm, the mere emotion of the herd, and not the proper joy of cooperation, which results when one man brings to the service of all a working conscience and an alert intelligence.

Yet this emotion of the totalitarian group, however specious, has undoubtedly a powerful attraction for some men. Among others, for those millions in our own so-called democracy who know little of self-respecting freedom, who have spent their lives in fear, fighting their fellows for bread, and who have had their native instinct of generosity thwarted by the economic system under which they have lived. For such as these the group enthusiasm of the totalitarian state would be a godsend.

The essential step, therefore, in changing this emotional drift toward totalitarianism is the recovery of economic freedom. This freedom, however, must not be the spurious laissez faire of the past. Men are economically free, not as they fight one another but as they cooperate with one another. Competition, of course, occupies some place in human life, but to give it first place, as we have done in our striving for profits, is unnatural. Curiously, this attitude suggests a lack of faith in oneself: if outwitting others is the most important thing, these others are more important than oneself.

The Cooperative Order

Now, in our earlier discussion of economic freedom, we sketched the restrictions that could be applied without weakening economic freedom in its essential nature as an aid to spiritual freedom. We said little, however, of basing our economic order upon cooperation rather than upon competition. Yet, for economically free men, the natural business unit is the cooperative. The basic social unit, the family, is itself a form of cooperation. Generally speaking, men become employees, wage-hands, as they lose their freedom and have to turn for help to someone economically stronger than themselves. Caught in a vicious circle, as they become wage-hands they lose their freedom still further.

I have said already that a democratic citizenry must in general be economically free. Let me now add that, in order that this state of affairs may obtain, the business organizations of a democratic citizenry must in general be cooperatives. In such organizations the business belongs to those who carry it on: to labor (including management) in the main, to capital only slightly. No man is a wage-slave, for every man has a share in the profits, and if he shows himself capable he should have a voice in the control. In this way a business may be as large as necessary and yet be both the property and the training school of free men.

This comment upon the importance of cooperatives in a society of free men is, of course, very sketchy. Those who wish a fuller, but still incomplete, description will find it in Emmanuel Mounier's *A Personalist Manifesto.* The significance of the cooperative in this part of our discussion is as follows. We are trying to discover some form of effort that will overcome the emotional chaos of individualism, without setting up in its place the regimented emotion of totalitarianism. A man is not happy unless he is working with others for a common end; his happiness is normal and human only as he engages freely in the common task. The cooperative is a form of economic endeavor in which free men may work together and find, in addition to their profits, the joy of such work. The cooperative is therefore a safeguard against the group enthusiasm of totalitarianism.

Devotion Instead of Madness

It is clear, of course, that free cooperative societies, whether economic, fraternal, recreational, religious or what-not, or all of these combined, will not result in that mad enthusiasm which the typical totalitarian subject feels for the state. And this, for free men, is the advantage of such societies. They do not lead to madness; they lead to an orderly devotion and satisfaction. As for the demo-

cratic state itself, in contrast with the totalitarian state it claims no ultimate value and demands no ultimate devotion. It is merely a means, or instrument, created by the many free societies of which we have just spoken, in order that they may be protected in their freedom, both as regards one another and as regards other states. Not only does the democratic state claim no absolute devotion; it must insist, if it remain true to its ideals, that its citizens give their absolute devotion to something beyond itself: to that cosmic order for the freedom of which a man is born, and beyond which there is neither any real freedom nor any final justification for the several partial freedoms men desire.

The Authority of the Democratic State

Yet, though it recognizes a limit to its authority, the democratic state is not without authority. This authority, being the free gift of its citizens, is real, not authoritarian, and acts rather through persuasion than through force. But for such authority to exist the citizens must be indeed free men, that is, men who know and obey the laws of their nature. Such men act under authority; a portion of this authority they delegate to the democratic state.

In summary: If we would block the two forces that are driving us toward totalitarianism—desire for profits and desire for satisfaction in the group—we must restore generally the economic freedom which we once had; but this time we must protect it, in three ways, against a second deterioration. First, we must frankly limit profits whenever the good of society demands it. Second, we must encourage, and if necessary enforce, the replacement of our present employer-employee business unit by the cooperative unit. Third, and in general, we must educate people in the knowledge that they are free, not to fight one another, but to cooperate with one another. That is to say, they become free and remain free only as they cooperate with one another. But this is to lead people back into the Christian view.

The question, Can we do it? is unanswerable except by time. We may have drifted already too far, and shall have to pass out of the license of individualism and through the bondage of totalitarianism before we emerge into the liberty of spiritual man.

One thing is certain: no true democrat can doubt this emergence, however dark the night that may precede that spacious day.

This is the second of two articles on "The Totalitarian Drift" by Professor Dabbs. The first appeared in the issue of May 14.

War Bonds and Mob Spirit

By Amos B. Hulen

FROM the outset, the United States government's multi-billion dollar sale of war savings bonds and stamps is undertaking to avoid the hysteria of the Liberty loan campaigns of the First World War. Secretary of the Treasury Henry Morgenthau announces that "there is to be no 'drive', there are to be no quotas, there is to be no hysteria, there is to be no appeal to hate or fear." An additional treasury department statement adds that "government authorities are determined that no quotas be set, no 'slacker lists' drawn up, no buttons issued to buyers of bonds."

Brave words and reassuring are these. But can such pledges be kept? It is clear, for example, that everyone is expected to purchase. In formally opening the sales campaign, President Roosevelt emphasized that "it is going to reach down, we hope, to the individual and the family in every community, and on every farm, in every state and every possession of the United States." There are other indications that the campaign is to be an intensive one. The radio, which was not available in 1917, is to become what *Variety* terms "the sockiest, sellingest, directest of the mediums employed." As a beginning the program calls for one-minute announcements, transcribed interviews, round table discussions, "gags" for insertion into the big sponsored entertainments, announcements between innings of baseball games, and statements by film stars. The services of professional copy writers will be used, *Variety* continues, to add a "zinginess and sellingness" which is usually absent from government publications. In such a campaign, newspapers and billboards are not likely to allow themselves to be outdone.

High Pressure Selling

The one-minute radio announcement may be considered the equivalent of the "four-minute speaker" of twenty-four years ago. The interviews with film stars will provide an effective substitute for the "personal appearances" which were then the stimulus to so many hesitating purchasers. These are surely only a beginning. If every home in every state must be reached, then there must be local committees and personal interviews, with all of the devices of salesmanship, aided by the urgent demands of a nation which declares itself in peril. In the nature of the case, can the treasury guarantee that there will be "no hysteria," "no appeal to hate or fear"?

In the Liberty bond campaigns of the First World War, methods were used which most Americans later recalled with shame and regret. In the effort to reach every citizen, the canvasser used every imaginable appeal. The outstanding motives invoked to secure purchasers were thrift, self-respect, patriotism, personal and community pride, fear of the German foe, determination to end for all time the menace of kaiserism to democracy, a sense of comradeship with the men who were at the front, and the desire to make sacrifices for the cause of freedom. The purchase of bonds became a mark of loyalty. In

Philadelphia, a bell in Independence Hall was tolled every night at nine as a "dirge for slackers." Those who refused to buy were exposed to the contempt of their associates. A bankers' committee in Philadelphia asked, "Will you let your neighbors point at you with scorn, when you can so easily help your government, and make safe your property and protect your family?" One laundry sent out the following slip in its packages: "Buy Liberty bonds today, because if the kaiser wins, good night shirt!"

Pressure on Employers

The investment value of the bonds was given prominent emphasis, and bankers and other financial agents offered their services free to all prospective investors. Many of them were sold on the installment plan, even to the men in training in the camps, some of whom were on the firing line in France before the bonds were paid for. Sales were made in factories, and the installments deducted from the regular pay check. An investigator of the division of labor publicity of the Creel Committee on Public Information, Chester Wright, was sent to Detroit to investigate complaints that employers were making use of the installment plan to keep men at work under unjust conditions. "It has been the custom, I was told, for the employers to withhold the wages of an employee leaving the company, to be applied on unpaid payments for bonds." The injustice was aggravated by the fact that in many instances the bonds had been forced upon the employee. A personnel superintendent in an arms plant wrote: "The response of employees of this plant to the various Liberty bond sales has been very good, and the spirit has developed to the point where the co-workers of any slacker use the necessary moral (and physical) suasion upon those declining to participate. You will note from the bracket clause that we have had to exercise care to see that the spirit developed did not get beyond reasonable bounds." The superintendent did not say what in his opinion constituted "reasonable bounds."

A further intimidating measure was the clause in the Espionage Act of May 16, 1918, which provided for the punishment of anyone attempting to "obstruct" the sale of Liberty bonds, with an upper limit of a $10,000 fine or imprisonment for twenty years, or both. A number of individuals were indicted under this act for statements made to committees who were trying to sell them bonds. One of these men said to the canvasser, "You are a murderer, and everybody who sells Liberty bonds is a murderer; you are sending our soldiers abroad to be murdered." The court instructed the jury, "A conscientious objector has a perfect right—that is, a perfectly legal right—to decline to buy Liberty bonds; but he has no right to make false statements in an attack upon, or in effort to prevent the sale of, Liberty bonds."

A Bishop Fined

True, individuals everywhere had a perfect legal right not to buy, but in many neighborhoods the intimidation was so great that few had the courage to refuse. In some places bitterness was especially strong against the Mennonites on account of their unwarlike disposition. On July 15, 1918, Bishop L. J. Heatwole sent a letter to R. W. Benner, at Job, West Virginia, in which he made the following statements:

> In a number of places where brethren have refused to contribute to the different war funds, outlandish threats have been made and in a few cases have been put into execution—such as tar and feathers, painting houses yellow, decorating autos and buildings with flags to test them out on their principles of nonresistance. . . .
>
> Some of our brethren have yielded under pressure, others have subscribed to Red Cross funds and taken out war savings stamps, but of these so far as I know there are only a few.
>
> If our brethren in camp can stand true to . . . the gospel, why should not we at home bear part of the pressure?

For writing this letter, construed as "obstructing" the sale of bonds, Bishop Heatwole was fined $1,000 and costs in federal court, and Mr. Benner, for passing on the advice to his parishioners, was given the same punishment.

Persecution of Mennonites

One of the cases reported to the Mennonite headquarters told of a farmer whose house was broken into by four men, who informed him that the time had come when he must buy the bonds or make other contributions for war work. One of the callers sat beside the farmer's wife and informed her that unless a subscription was made the cattle would be driven away, he would be tarred and feathered, his barn would be burned, and his sons taken for military service. The man who made these threats claimed to be a federal officer. The farmer finally signed for $5,000, which he was told he might mark, "Belgian relief work." The visitors tried to tell the Mennonite how lucky he was not to be living in Germany, but he observed that he could expect little improvement in the treatment he had received.

In another case, after a government officer had made a long distance telephone call to cross-examine a nonpurchaser, a flag was nailed to the church, and the door and steps daubed with paint. A mob of fifty members tarred and feathered the man and his son. Upon the visit of a second mob, he signed a check for $50 for the Red Cross, but later stopped payment, and made out another for the Friends Reconstruction Service in France. On a third visit, his house was ransacked, and his watch and money taken. His new house and car were daubed with yellow paint, and he and his son were covered with carboline paint and feathers. The mob then left with threats to hang him "next time."

Some of the highlights of the Liberty loan campaigns are reflected in the magazine articles of the period: "How much ought one to contribute?" "Making the war loans attractive"; "Reaching the individual investor"; "What the Liberty bond has done for all of us"; "Save up now for the next loan"; "Your share of that $6,000,000,000"; "Buying a bond with nothing"; and in 1920, "Why Liberty bonds are on the bargain counter."

The government of the United States is trying to avoid a repetition of the more distasteful features of the bond sales drives of 1917-19. But will the milder methods work? Will the public buy unanimously and wholeheartedly unless they are frightened? And if they do not, what shall the limits be?

JUNE SURVEY OF BOOKS

God and History

CHRISTIAN REALISM. *By John Bennett. Charles Scribner's Sons, $2.00.*

WITH THE EXCEPTION of the last chapter, this volume is composed of a series of discussions whose bond of unity is found in an underlying question which Dr. Bennett is seeking to answer for himself and his readers: What do the changes of these last years mean for our religious thinking? The problem is comprehensive. Rightly the author sees that we must include the momentous social happenings of these years as well as the movement of theological thought. One of our chief tasks, indeed, is to see how these two go together. Such a consideration is an ambitious undertaking. Dr. Bennett makes no pretension to a complete discussion. Nevertheless there is more illumination here than in many a ponderous volume.

The introductory chapter, more general in character, discusses "Our New Situation." He brings out such new elements as the breakup of the moral unity of the West (which had meant at least nominal allegiance to a Christian ethic), the emergence of a frankly pagan ideology, and the significance of the union with these of a political-military autocracy implemented by the latest achievements of technical science. He recognizes the inconsistency of our Western democracies in accepting the fruits of an imperialism that contradicted their avowed principles. The picture would have had more accurate perspective if the author had indicated more clearly how much of the tragedy of our present situation is due to our failure to accept the implications of our ideals democratic and Christian, to recognize frankly our failures, and to seek to work out in economic life and international relations that to which we were committed in principle.

This chapter, like the remaining discussions, shows Dr. Bennett's skill in analysis, sober rather than subtle, with an honest balancing of different elements, seeking at once to assert faith in ideal forces and to do justice to hard facts. He rightly claims to be realistic in his position, though not with the current contempt for reason or the pessimism as to human nature resting upon the dogmatic assumptions of Continental theology. His realism appears in the avoidance of a superficial romantic optimism, a desire to face the given aspects of our world, however dark and seemingly irrational, and to recognize the limitations involved for God himself as he works in a world of change and growth in which human freedom has a place.

The body of the book is divided between theological problems and those of a human-social nature. In "God and His Activity" the author affirms as the distinctive element in the Christian concept "the combination of cosmic power and righteousness and mercy in the God who is the Lord of history." (This note of comprehensiveness and balance is characteristic of the author.) True, but hardly adequate, is his definition of history as "the irreversible sequence of events which occur in time and which are the stuff of our human experience." Is it not a special level of this experience which distinguishes the sphere of history from other events, even in human life?

The chapter on "Man and His Possibilities" discusses the nature of man, the fact of sin and human sinfulness, and the Christian basis for a social hope. Here is a chastened liberal, but a liberal still, following the guiding clue of prophetic religion with its stress on the personal and ethical in man as in God. This point of view is then developed in the discussion of "Christians in Society" and "The Movement of Redemption." The social gospel, the question of pacifism, the church and its function, the philosophy of history, the place and meaning of Christ, the abiding significance of the Jesus of history, are among the timely and vital matters here considered. The last chapter, dealing with the problem of evil, is a reprinted article which hardly belongs to the rest of the volume.

Written simply and clearly, but with competent knowledge of the wide field that is involved and with clear insight into underlying principles, this volume maintains the author's reputation for helpful and illuminating discussion, and should be welcome to many who are seeking guidance in a time of confusion.

HARRIS FRANKLIN RALL.

An Introduction to Jesus

THE MAN CHRIST JESUS. *By John Knox. Willett, Clark & Company, $1.00.*

WHEN A REVIEWER finds a book which expresses superbly many of the things he has been trying to say for many years, all he can do is to throw up his hat and summon all within hearing to read it. This little volume is as good an introduction as can be found to our knowledge about Jesus and its significance. Here is the heart of Christianity, an evaluation of the historic fact of Jesus.

For Dr. Knox sees clearly that these two things cannot be separated, though some historians, misled by a false zeal for objectivity, have often tried to separate them. He says pertinently that *we cannot know Jesus until we know what he meant to those who stood closest to him.* Paul may not tell us many facts about Jesus, but he tells how he regarded Jesus. The earthly career of Jesus was of utmost importance for Paul; it was only the incidents that were unimportant to him.

But Dr. Knox himself ascribes the highest importance to the quality of the manhood of Jesus. He recognizes that we do not have the material to write a biography of Jesus. But to content ourselves with painting "background" leaves us with little more than knowledge of a type. Jesus was an individual who must be seen in his uniqueness. The most devastating way to deny the historicity of Jesus is by presenting him so that it does not matter if he did live.

The sketch of the essential message of Jesus is exceedingly well done, with no concessions to an illegitimate modernization. His conception of the Kingdom of God was essentially eschatological, though in a sense he thought of it as already present. The absolute ethic of Jesus must be seen against the God of grace depicted in the story of the "prodigal father." All of this Jesus stated with a characteristic ardor and abandon that knows nothing of a "golden mean."

Much more clearly than many, Dr. Knox sees that the figure of Jesus cannot be separated from the origins of Christianity. That inevitably raises the messianic question, for the earliest Christian faith was that Jesus was the Messiah. The author cannot quite solve the problem to his own satisfaction. While he still thinks that the evidence of the Gospels leaves it doubtful that Jesus believed himself to be the Messiah in

some sense, he admits that the origin of Christianity is more explicable on that basis. "Love might bring him from the grave, but love could hardly have exalted him to the skies." Perhaps it is just as well that the reader is faced with the dilemma rather than simply offered a conclusion.

The author concentrates on Paul rather than John for his presentation of the interpretation of Jesus, for he feels that the fourth evangelist has completely sacrificed the reality of the humanity of Jesus. Paul's Christology is frankly recognized as mythical rather than philosophical. "A myth is true when it represents some supreme effort of man to express the deepest meaning of life of which experience makes him aware but which ordinary rational terms are unable to convey." We are grateful for the simple, clear-cut way in which Dr. Knox puts the early Christian myth by which the significance of Jesus was represented as a victory of God over the powers of darkness. Until that "myth" becomes meaningful, an attempt to extract a "historic Jesus" will be futile.

In even the most congenial books we all find points upon which we would quibble. I was quite dissatisfied with the treatment of "love of enemies" and the rigidly theological treatment of Philippians 2. But we cannot be too grateful for this eminently successful sketch of the figure of Jesus as seen through the eyes of early Christian faith, the only way in which he ever can be seen.

CLARENCE TUCKER CRAIG.

And Great Shall Be Your Reward

THE ORIGINS OF CHRISTIAN VIEWS OF SALVATION. *By Paul S. Minear. Yale University Press, $1.00.*

MARXISTS' gibes at Christianity have centered around the rewards in the Christian system as much as any other factor. Christians are fed on a diet of "pie in the sky when you die." By implication, of course, Marxists are going to provide pie here! The whole problem of rewards in the Christian system is one that needs a careful and modernized restudy. Paul Minear has made a beginning in this work which deals with the problem largely from a historical standpoint. Little attempt is made to go into the philosophy or the ethics of rewards.

In his chapter on rewards in Judaism, after reviewing Jewish hopes and aspirations, he says: "The Jewish hope likewise rests upon a stubborn affirmation . . . that salvation is for the community inasmuch as man achieves fullness of life only within the covenant system." The Jewish reason for reward, and a good one it is, is that man's highest duty is to love God. "Religion is egoistic, but it is hardly pure prudentialism when its first imperative is to love God with a whole heart." The discussion of Hellenistic views of salvation and rewards is followed by a chapter on Jewish attempts at syncretism with Hellenistic views.

In his treatment of Jesus' attitude toward the whole problem the author shows clearly how Jesus took the Jewish position and high-lighted it with the touch that belonged to the Master Teacher. No man ever taught more clearly than did Jesus that salvation is a matter of a "man's whole life, not of a segment." Yet he shows how Jesus frankly appealed to men's desire for reward in the coming age. Jesus knew what was in man well enough to know the ingrained desire for reward. "To Jesus, the future fulfillment of men's hopes was just as certain as the existence of a righteous God who acts within history to fulfill his purpose and his covenant promises." Rewards are a matter of God's righteousness. Why is it that the same person who would castigate an employer in the severest of terms if he failed to pay his laborers at the end of the day sees a great moral advance in the righteous man's serving of God without hope of reward? In the parable of the laborers Jesus was careful to see that each man had a living wage. Is it too much to believe that the Kingdom has its minimum wage standards?

Minear's definition of the Kingdom of God is valuable. "It is the perfect fulfillment of God's justice and love. It is not a secular goal for social reform but a religious gift of a new system." His treatment of the resurrection is much too weak. Modern Christian scholarship speaks in strong and positive terms of this central event apart from which there would have been no church and no continuing Christian faith. His discussion of Paul's synthesis of the Jewish and Hellenistic views is good. The parallel columns of what man is apart from the gospel and what man is with the gospel is most interesting and complete.

HILLYER H. STRATON.

Preface to Christology

JESUS CHRIST THE SAME. *By James Moffatt. Abingdon-Cokesbury Press, $2.00.*

"THEY HAVE taken away my Lord and I know not where they have laid him." This has been the complaint of many Christians against critical scholars. Nor is their feeling entirely unjustified, for scholarship has been preoccupied with the blemishes in the traditional portraits of Christ. There is no portrait that does not involve modernization, or that does not reflect the environmental influences and psychic motivation of the painter, or that is completely faithful to the carpenter of Nazareth. Special attention of the critics has been devoted to the contradictions and inadequacies of New Testament views.

But underlying the confusing varieties of Christian faith is an amazing unity apart from which the power of the gospel cannot be understood. The Shaffer lectures of 1940 stress this centripetal force. Professor Moffatt is convinced that a single center of gravity obtains in all genuinely Christian faith, and that this center is Jesus Christ. Jesus, the historical figure, is the same Christ whom his followers worshiped as Lord and with whom generations of Christians have maintained an essential continuity.

The living unity of Christ does not require, however, a deadening uniformity of Christologies. Varying interpretations must neither be ignored nor forced into false coherence. They should be welcomed as witnesses to a single basic conviction, i. e., that God has revealed and realized his purpose in Christ. Authentic tradition exhibits a "natural tendency to sing in harmony but not in unison." Jesus Christ is the same because in him one action of God is final, because he alone is the key to the past, present and future, because the historical Jesus is a living Person whose function is pre-eminent and unparalleled, because "what he was and did cannot be improved or removed."

Vigorously Professor Moffatt attacks all who deny the divine humanity of Jesus or the continuity between him and his church. He opposes scholars who reduce Jesus to an ordinary individual only accidentally implicated in the rise of Christianity. He likewise rejects popular piety that makes Jesus a shadowy figure of the supernatural world. Similarly he refutes creedal dogmatism that sees Jesus as a dual personality, a formal and unnatural amalgam of human and divine substance. Jesus was a real man, conscious of unique divine mission. God meets us in Christ, Christ meets us in his followers.

Thus the book serves as a preface to Christology by clearing the ground of sub-Christian views and by defining the premise upon which alone a modern Christology may be constructed: i. e., the conviction that Jesus Christ is both a historical person and a living presence. Professor Moffatt realizes, of course, that it is not enough to define and defend this premise. There are two other prerequisites for an adequate modern Christology. The first is a philosophy of history that provides a frame of reference within which God's activity in Christ may be intelligibly described as the most decisive event in history. In this area the author does little more than underline the need for a twentieth century Augustine.

A second requirement is a historical methodology that can do justice to Jesus Christ as alive and active in continuing human experience. Naturalistic, sociological studies that reduce history to impersonal interactions of environmental influences will always be blind to the living Christ. Such techniques Professor Moffatt repudiates. He insists that evaluations of Jesus must be made from within Christian tradition by those who sense an affinity with the events they describe. The truth about Jesus cannot be verified by impersonal spectators. Revelation of God through Christ comes only within the "I—Thou" relationship, when men engaged in life-and-death struggle commit themselves to a living Person. One hopes that the author may expand these criticisms of prevailing method and outline in detail a more valid one.

We are grateful to Dr. Moffatt for establishing the premise upon which Christologies must rest and for suggesting these other areas where advance is imperative.

PAUL S. MINEAR.

Birth and Death of the Gods

BIOGRAPHY OF THE GODS. *By A. Eustace Haydon. The Macmillan Company, $2.50.*

THOSE OF US who read scholarly books to enlarge our understanding of life know how deadening some scholarship can be. Often we want to cry out, Let me have words about me that are fat. These words we read have a lean and hungry look. They think too much. Such words are dangerous if one hopes to enter into the experience they pretend to portray.

Dr. Haydon's words are properly nourished. He is proof that a scholar need not murder life. A clearer example of scholarship than his latest book would be hard to find. Knowledge of facts critically sifted, though never on display, is obvious on every page. And it would be hard to produce a study retaining more fully the original vitality of the material which is its subject matter. A reader who knows little of this material beyond what he has picked up incidentally, as well as the student who is at home in the field, will forget that he is reading even while his knowledge is expanded through contact with abundant documentary evidence, and will come away with a sense of having walked with living men in paths of living events.

It was an inspired idea which led the author to undertake the study. The very title, *Biography of the Gods,* suggests the freshness of the approach. For biography it is. Dr. Haydon writes of the gods as personages. He tells of their birth and family connections, of their struggles and triumphs and defeats, their rivals, enemies, allies and friends, and of their growing old and dying. This happy idea might have popped into the mind of someone ill prepared to do anything significant with it, and have resulted in a shallow satire of one of the most deeply felt needs of the human spirit. Fortunately this did not happen. The idea was born out of initial intimacy with religious experience and grew into maturity in the healthy atmosphere of an informed and wise intelligence.

Most provocative for Occidental readers are probably the chapters devoted to "Yahweh," "The Christian God," and "The Twilight of the Gods." In the first of these we read: "The ancient God of Israel was a magnificent person, exalted in heavenly splendor, familiar to the lowliest in his garment of attributes, drawn by the language of hope and affection into intimate contact with the homely, human problems of the folk life." This "living God of the masses," once "as real and knowable as Moses and the great sages through whom his will was revealed," has now all but vanished from the ways of men. "The time of divine tutelage is over for the children of earth. Yahweh may rest from his labors, to be remembered so long as man shall live, as the inspiring champion of Israel's hopes during the long centuries of a brave adventure in culture building."

Long before historical records began, so we are told in the second of these chapters, many generations of deities had lived and died in the Mediterranean world, "a graveyard of the gods." Yet innumerable deities swarmed in that area when Christian missionaries began to preach the gospel of their Jewish Savior. "To this multitude of gods," says the author, "the early Christians added their Savior, the resurrected, heavenly Christ, associated with the jealous Yahweh of Israel. Neither they nor their gentile contemporaries realized that from their movement would emerge a new god to claim the lordship of the earth, before whose majesty all the elder, pagan deities would abandon their thrones, or linger in lowlier status to be christened as saints of the new religion." What could be more arresting, and to a believing Christian more disturbing, than the story, extremely well told, of how Yahweh, Jesus and the Holy Spirit were made into the triune God of Christianity? Alas: "A host of shadowy figures who bear the name of God are all that remains for thinkers of the once robust Christian deity, sovereign Lord of heaven and earth."

But the part of the book which seems to me to go below all the rest is the concluding chapter on the retreat of the gods from the human scene. I found it profoundly moving. "How long," the reader is asked, "can the gods endure the conditions of our modern world?" And for answer he is directed to the world as it is. In every land the gods "are challenged by the restless intellectual and social forces transforming all phases of traditional cultures. . . . The little gods of the little people are dying with no defenders to stay the hand of death. . . . Now the great gods face the test." Called into being by "the clamoring desires of men," they pass away when they are no longer believed to be interested. "The familiar, friendly, popular gods are the only divine friends man has trusted. . . . If these gods die from the human heart, the divine drama is over."

What then? Dr. Haydon's reply is this: "More important than faith in God is devotion to the human ideals of which he has become the symbol. . . . More needful than faith in God is faith that man can give love, justice, peace and all his beloved moral values embodiment in human relations. Denial of this faith is the only real atheism. Without it, belief in all the galaxies of gods is mere futility. With it, and the practice that flows from it, man need not mourn the passing of the gods."

Only a mature and honest person, deeply concerned for the success of man's struggle to make the best of his earthly

existence, and not afraid to look squarely at unwelcome truth, could have written this chapter—or this book. Perhaps other readers too will finish it haunted by a feeling of sadness, as if something great and noble had been taken away, leaving the human venture forever poorer in meaning than it was in former days. It cannot be helped, since it is the price of growing up. And this book is of extraordinary value just because it helps all who read it to take a grown-up point of view on man's belief in the divine.

There are, however, at least two problems which would deserve discussion did space permit. The first of these is a teasing, tantalizing sort of problem having to do with the author's method. Were this method sufficiently analyzed it might throw a revealing light on the author's reasons for interpreting his data as he does. Throughout the various chapters he speaks of the gods as though they were beings in their own right, but also as though they were solely projected, personified images of human feelings and ideas. This has a curious effect on the reader. He tends to *feel*—and more and more as he reads—that the gods are objective beings, and to *think* that their reality is entirely confined to the faith and hope of the believer. Or to look at it in another way, it is as if Dr. Haydon were saying: "Yes, the gods must really go; but let's not let them go just yet."

The second problem is a more serious one. It has to do with the present world situation and the pressing need for positive faith in right, justice, good will and all the values in support of which man has appealed to the gods. Suppose it is true that, if we can count on this positive faith and the practice that flows from it, "man need not mourn the passing of the gods." But can we count on it? That question has acquired new force in the contemporary world, and it will doubtless become still more insistent, and possibly more troublesome, in the years just ahead. Faith that man can give "all his beloved moral values embodiment in human relations" has had faith in a divine helper for shield and buckler. By what means shall it help itself now? A biography of the divinities need not answer this question, but mankind, especially in the present world situation, must.

Finally, before the word definitive becomes obsolete in our relativistic universe of discourse, I want to use it as an appropriate description of this book. Nothing can be thought absolutely settled in our swiftly changing world; yet I cannot believe that anyone will have to reappraise the facts which Dr. Haydon has gathered and interpreted. If it ever does become necessary to revise the study, it will be after years have passed, adding new evidences of man's desperate refusal to give up hope of securing aid from some divinity behind the world he sees and touches.

M. C. Otto.

The Fabulous McGillicuddy

McGillicuddy: Agent. *By Julia D. McGillicuddy. Stanford University Press, $3.00.*

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Thus the book serves as a preface to Christology by clearing the ground of sub-Christian views and by defining the premise upon which alone a modern Christology may be constructed: i. e., the conviction that Jesus Christ is both a historical person and a living presence. Professor Moffatt realizes, of course, that it is not enough to define and defend this premise. There are two other prerequisites for an adequate modern Christology. The first is a philosophy of history that provides a frame of reference within which God's activity in Christ may be intelligibly described as the most decisive event in history. In this area the author does little more than underline the need for a twentieth century Augustine.

A second requirement is a historical methodology that can do justice to Jesus Christ as alive and active in continuing human experience. Naturalistic, sociological studies that reduce history to impersonal interactions of environmental influences will always be blind to the living Christ. Such techniques Professor Moffatt repudiates. He insists that evaluations of Jesus must be made from within Christian tradition by those who sense an affinity with the events they describe. The truth about Jesus cannot be verified by impersonal spectators. Revelation of God through Christ comes only within the "I—Thou" relationship, when men engaged in life-and-death struggle commit themselves to a living Person. One hopes that the author may expand these criticisms of prevailing method and outline in detail a more valid one.

We are grateful to Dr. Moffatt for establishing the premise upon which Christologies must rest and for suggesting these other areas where advance is imperative.

PAUL S. MINEAR.

Birth and Death of the Gods

BIOGRAPHY OF THE GODS. *By A. Eustace Haydon. The Macmillan Company, $2.50.*

THOSE OF US who read scholarly books to enlarge our understanding of life know how deadening some scholarship can be. Often we want to cry out, Let me have words about me that are fat. These words we read have a lean and hungry look. They think too much. Such words are dangerous if one hopes to enter into the experience they pretend to portray.

Dr. Haydon's words are properly nourished. He is proof that a scholar need not murder life. A clearer example of scholarship than his latest book would be hard to find. Knowledge of facts critically sifted, though never on display, is obvious on every page. And it would be hard to produce a study retaining more fully the original vitality of the material which is its subject matter. A reader who knows little of this material beyond what he has picked up incidentally, as well as the student who is at home in the field, will forget that he is reading even while his knowledge is expanded through contact with abundant documentary evidence, and will come away with a sense of having walked with living men in paths of living events.

It was an inspired idea which led the author to undertake the study. The very title, *Biography of the Gods,* suggests the freshness of the approach. For biography it is. Dr. Haydon writes of the gods as personages. He tells of their birth and family connections, of their struggles and triumphs and defeats, their rivals, enemies, allies and friends, and of their growing old and dying. This happy idea might have popped into the mind of someone ill prepared to do anything significant with it, and have resulted in a shallow satire of one of the most deeply felt needs of the human spirit. Fortunately this did not happen. The idea was born out of initial intimacy with religious experience and grew into maturity in the healthy atmosphere of an informed and wise intelligence.

Most provocative for Occidental readers are probably the chapters devoted to "Yahweh," "The Christian God," and "The Twilight of the Gods." In the first of these we read: "The ancient God of Israel was a magnificent person, exalted in heavenly splendor, familiar to the lowlies in his garment of attributes, drawn by the language of hope and affection into intimate contact with the homely, human problems of the folk life." This "living God of the masses," once "as real and knowable as Moses and the great sages through whom his will was revealed," has now all but vanished from the ways of men. "The time of divine tutelage is over for the children of earth. Yahweh may rest from his labors, to be remembered so long as man shall live, as the inspiring champion of Israel's hopes during the long centuries of a brave adventure in culture building."

Long before historical records began, so we are told in the second of these chapters, many generations of deities had lived and died in the Mediterranean world, "a graveyard of the gods." Yet innumerable deities swarmed in that area when Christian missionaries began to preach the gospel of their Jewish Savior. "To this multitude of gods," says the author, "the early Christians added their Savior, the resurrected, heavenly Christ, associated with the jealous Yahweh of Israel. Neither they nor their gentile contemporaries realized that from their movement would emerge a new god to claim the lordship of the earth, before whose majesty all the elder, pagan deities would abandon their thrones, or linger in lowlier status to be christened as saints of the new religion." What could be more arresting, and to a believing Christian more disturbing, than the story, extremely well told, of how Yahweh, Jesus and the Holy Spirit were made into the triune God of Christianity? Alas: "A host of shadowy figures who bear the name of God are all that remains for thinkers of the once robust Christian deity, sovereign Lord of heaven and earth."

But the part of the book which seems to me to go below all the rest is the concluding chapter on the retreat of the gods from the human scene. I found it profoundly moving. "How long," the reader is asked, "can the gods endure the conditions of our modern world?" And for answer he is directed to the world as it is. In every land the gods "are challenged by the restless intellectual and social forces transforming all phases of traditional cultures. . . . The little gods of the little people are dying with no defenders to stay the hand of death. . . . Now the great gods face the test." Called into being by "the clamoring desires of men," they pass away when they are no longer believed to be interested. "The familiar, friendly, popular gods are the only divine friends man has trusted. . . . If these gods die from the human heart, the divine drama is over."

What then? Dr. Haydon's reply is this: "More important than faith in God is devotion to the human ideals of which he has become the symbol. . . . More needful than faith in God is faith that man can give love, justice, peace and all his beloved moral values embodiment in human relations. Denial of this faith is the only real atheism. Without it, belief in all the galaxies of gods is mere futility. With it, and the practice that flows from it, man need not mourn the passing of the gods."

Only a mature and honest person, deeply concerned for the success of man's struggle to make the best of his earthly

existence, and not afraid to look squarely at unwelcome truth, could have written this chapter—or this book. Perhaps other readers too will finish it haunted by a feeling of sadness, as if something great and noble had been taken away, leaving the human venture forever poorer in meaning than it was in former days. It cannot be helped, since it is the price of growing up. And this book is of extraordinary value just because it helps all who read it to take a grown-up point of view on man's belief in the divine.

There are, however, at least two problems which would deserve discussion did space permit. The first of these is a teasing, tantalizing sort of problem having to do with the author's method. Were this method sufficiently analyzed it might throw a revealing light on the author's reasons for interpreting his data as he does. Throughout the various chapters he speaks of the gods as though they were beings in their own right, but also as though they were solely projected, personified images of human feelings and ideas. This has a curious effect on the reader. He tends to *feel*—and more and more as he reads—that the gods are objective beings, and to *think* that their reality is entirely confined to the faith and hope of the believer. Or to look at it in another way, it is as if Dr. Haydon were saying: "Yes, the gods must really go; but let's not let them go just yet."

The second problem is a more serious one. It has to do with the present world situation and the pressing need for positive faith in right, justice, good will and all the values in support of which man has appealed to the gods. Suppose it is true that, if we can count on this positive faith and the practice that flows from it, "man need not mourn the passing of the gods." But can we count on it? That question has acquired new force in the contemporary world, and it will doubtless become still more insistent, and possibly more troublesome, in the years just ahead. Faith that man can give "all his beloved moral values embodiment in human relations" has had faith in a divine helper for shield and buckler. By what means shall it help itself now? A biography of the divinities need not answer this question, but mankind, especially in the present world situation, must.

Finally, before the word definitive becomes obsolete in our relativistic universe of discourse, I want to use it as an appropriate description of this book. Nothing can be thought absolutely settled in our swiftly changing world; yet I cannot believe that anyone will have to reappraise the facts which Dr. Haydon has gathered and interpreted. If it ever does become necessary to revise the study, it will be after years have passed, adding new evidences of man's desperate refusal to give up hope of securing aid from some divinity behind the world he sees and touches.

M. C. Otto.

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period, the lady of transcendentalism, a pioneer feminist, a friend of philosophers and liberators (Emerson, Channing, Mazzini), the translator of Goethe and Tasso, the heroine of a romance with the Italian Count Ossoli, a nurse in Rome during the revolution of 1848, and finally, at forty, the victim of a shipwreck which took the lives of herself, her husband and their child. It is very difficult not to write about Margaret, especially when one has been reading the letters that passed between her and Emerson as recorded in Mr. Rusk's recent six-volume edition of Emerson's correspondence. But the temptation must be resisted.

Mr. Wade's collection of Margaret Fuller's writings is divided into five parts. The first is her *Summer on the Lakes,* the journal of a western tour in 1843, in company with James Freeman Clarke and his sister, by boat from Niagara to Chicago, with glimpses of Chicago and Milwaukee and a trip by wagon across much of northern Illinois. She was a sensitive observer of the things which interested her, but a poor reporter by modern standards. One would, for example, like to know what Chicago was like in 1843. On her two rather leisurely sojourns there, she observed the topography rather than the town. "At first the prairie seemed to speak of the very desolation of dullness. After sweeping over the vast monotony of the lakes to come to this monotony of land, with all around a limitless horizon—to walk, and walk, and run, but never climb, oh! it was too dreary for any but a Hollander to bear." But she loved the prairie flowers and the sunsets and the walks along the sandy shore. When she had seen more of the prairie she loved it too, and wrote a poem on "The Western Eden," and thought better of Chicago because it was the gateway to the Rock river valley, Geneva and Oregon (Illinois). "Chicago had become interesting to me now that I knew it as the portal to so fair a scene. I had become interested in the land, in the people, and looked sorrowfully on the lake on which I must soon embark, to leave behind what I had just begun to enjoy." Chicagoans should be grateful to her for never once hinting that Chicago was ugly—as it certainly must have been. She had eyes for the moonlight on the lake, not for the mud in the streets. Hers was a sentimental journey, and her travel story tells more about her thoughts and emotions than about the objective scene.

Next comes a reprint of *Woman in the Nineteenth Century,* Margaret's best known book. It is part of the canonical literature of the feminist movement. That much of it now seems trite and obvious is an evidence of social progress, not of any lack of originality or courage on the author's part. Some things that were sensational in 1845 have become commonplaces now—thanks to women like her.

The third section contains thirteen critical essays on literature—short ones reprinted from the *Tribune,* on which she was regularly employed as critic, long ones from the *Dial* and from her volume of *Papers on Literature and Art.* In this field Margaret Fuller was at her best. And yet she was perhaps at a still better best in her letters. Probably she was better yet in conversation. The spontaneous flow and quick turns of her letters suggest that there must have been great charm in her discourse when not even the labor of writing impeded it. The last two sections are in epistolary form—the fourth, letters to the *Tribune* on Italy and the Roman revolution; the fifth, a selection of private letters not previously published. For the historian, the high point of interest in the whole volume is Margaret's delineation of the social and political revolution of 1848 in Rome. It was a year of revolutions. Mazzini, Garibaldi and Pius IX figure in the Roman episode. Margaret gives high praise to the pope in the early part of the struggle. De Lesseps, the great engineer, was French ambassador. Ossoli was fighting on the walls in defense of the revolutionary government, and Margaret was serving in a hospital. Of course the revolution was presently snuffed out by foreign intervention, as everybody knows, and the pope returned to Rome a changed man. Margaret Fuller had written a book on the Roman revolution, but the manuscript went down with her off Fire Island when she was within sight of land on her return voyage. The letters here published are the best, indeed the only, substitute for it.

Mr. Wade makes no pretense that Margaret Fuller belongs to the top flight of American authors, but his selection from her writings proves that her work is worth preserving, as her personality is worth remembering. His able and ample biography drew clearly the outlines of her mind and life. The volume of writings rescues from oblivion some that were out of print and many that were scattered in inaccessible files of magazines and newspapers, and shows that she was a capable critic and a competent if not supremely great writer, as well as a memorable character.

W. E. Garrison.

Ethical Theory with Teeth

An Enlightened Conscience. *By Irl Goldwin Whitchurch. Harper & Brothers, $2.50.*

THE CENTRAL argument of this thought-compelling book is that a developing awareness of moral values is the living heart of Christian life and thought. A "critical exploration of moral experience" ought to be "a root consideration" in the construction of a truly empirical Christian faith. The substantiation of this thesis involves an analysis of the nature of moral experience, and a consideration of the development of a truly Christian ethics. In the discussion of these issues the Bible figures as "invaluable source material on the universal moral situation." The "unique quality of the moral integrity of Jesus" is regarded as the most complete revelation of the righteous love of God. On the problems of the inwardness of morality, the education of conscience, moral freedom and the Christian virtues, the author contributes a good deal of fresh and stimulating insight.

In the examination of the nature of moral experience, the errors contained in certain fragmentary and inadequate conceptions of morality are exposed with considerable vigor and frequently with mordant comment. Professor Whitchurch rejects two interpretations of morality which superficially have nothing in common with each other but which in reality agree in "denaturing" moral value; i.e., they find the essence of morality in the non-moral. These two capital heresies in ethical thought are, first, naturalistic ethics and, second, theological ethics. A "cavalier naturalism" eliminates at the outset the "irreducible meaning [which] constitutes moral distinctions." Thus prevented from any real awareness of the *normative* side of morality, it issues in ethical relativism. Naturalistic ethics gets no farther than the fact that "morals are interested in approval"; its methodological prejudices prohibit it from embracing the far more significant fact that "morality seeks a valid norm or standard of the qualitatively highest life possible." The cramped gaze of naturalism overlooks the universality in morality which "drives hard toward validity, not general acceptability."

Against naturalistic, reductionistic ethics, then, the author defends the objectivity of moral values. "Morality essentially is not a human invention, but an expression of the ultimate nature of reality. Moral distinctions, therefore,

signify an irreducible difference between right and wrong, good and evil, righteousness and sin, justice and injustice. . . . Moral judgments can have full meaning only if moral values are cosmically real, and vice versa."

The objectivity of moral values, and conscience as a developing power in their discernment, require the rejection of the second false conception of moral experience, known as theological ethics. There is no legitimate basis for "the usual assumption of a one-way dependence of morality upon religion." Kant has shown once for all that there is no warrant for the attempt to deduce moral values from a theological system set up on authoritarian, non-moral principles. The hope of the church lies in the development of an independent, empirical and valid Christian ethics, which will not pretend to find a systematic development of its principles in the Bible and which will not stumble into "moral illiteracy" and the death of conscience by identifying mores with objectively grounded, valid ideals. A Christianity grounded on the latter will find theological doctrine of secondary importance.

Professor Whitchurch's incisive and frequently trenchant scrutiny of ethical theories, and his positive suggestions concerning the church's desperate moral ailments, are suggestive and timely indeed. Neither on its critical side—in which it is frequently polemical in tone—nor in its development of a constructive thesis—in which more is affirmed than is proved—is the book intended as a purely technical contribution. It is to be highly recommended to all church leaders and others who are disturbed over present moral confusion. Whether or not they agree with the author, they will find here rigorously honest, "hard-muscled" and searching thought.

JULIAN N. HARTT.

Books in Brief

BLOOD, SWEAT AND TEARS. *By Winston Churchill. G. P. Putnam's Sons, $3.00.*

Nearly four months have elapsed since the publication of the last of the prime minister's speeches that are included in this volume. That was the "Put your confidence in us" radio address of February 9. The one immediately before it, delivered at a luncheon of the Pilgrims Society in honor of Lord Halifax, stressed the absolute necessity of American cooperation and expressed satisfaction that Mr. Roosevelt's lease on the White House had been renewed. The first speech in this collection was addressed to the House of Commons, May 5, 1938, in protest against the bill, sponsored by Chamberlain's government, by which Great Britain was "relieved of the duty" of defending Irish ports, but was also deprived of the right of defending and using them in time of war. Seen in retrospect and in the light of present realities, that was a farsighted utterance. Mr. Churchill's son, who edited the volume, has done wisely in not editing out of the speeches much material of seemingly local and temporary importance. This collection furnishes an important body of documentation for the future writing of the history of the war years, and in that view nothing is of merely local and temporary interest. An earlier volume, *While England Slept,* presented Mr. Churchill's speeches on foreign policy and preparations for defense in the years from 1932 to 1938. Few statesmen can so well endure the deliberate scrutiny of the practically unrevised text of speeches made in the rough-and-tumble of parliamentary debate. An important service rendered by the editor is the giving of a day-by-day calendar of significant events before each speech. Always speaking to a particular situation, which these events go far toward depicting, Mr. Churchill nevertheless succeeds in defining with remarkable clarity his general conceptions of government and the principles upon which he believes nations should conduct their international relations.

SHERMAN THACHER AND HIS SCHOOL. *By LeRoy McKim Makepeace. Yale University Press, $3.00.*

His school was the Thacher School, at Ojai (pronounced O-high), California, founded fifty years ago, where boys have plain living and high thinking, ride their horses among the surrounding mountains and are thoroughly prepared for college entrance examinations. Thacher founded this school almost by accident, after he had spent his first six years out of Yale in shifting from one occupation to another—business, law, tutoring, fruit-growing—until his vocational uncertainty had become embarrassing. But the ultimate decision, which was made less by him than for him by circumstances, was pre-eminently right. He made a great school, and his school made him a great personality. It is well that the story of both should be told, and Mr. Makepeace has told it well. The literary editor who writes this note has some neighborly acquaintance as the basis of his admiration. Many years ago he had a somewhat similar school not very far from Thacher's. The agreement of the two headmasters that the Thacher School was the best in California and the other the second best made for good feeling between them.

Books Received

Another Part of the Forest. By G. B. Stern. Macmillan, $3.00. (To be reviewed.)

The Intent of the Artist. Edited by Augusto Centeno. Princeton University Press, $2.50. (To be reviewed.)

England Is My Village. By John Llewelyn Rhys. Reynal & Hitchcock, $2.00. (To be published June 20.)

New Social Horizons. By Seba Eldridge. Appleton-Century Co., $4.00. This unusual textbook in sociology is subtitled, "Design for a Personality-centered Culture." The author, a professor in the University of Kansas, states the scope of the book in these words: "This work offers an interpretation of contemporary culture in the United States as a complex whole. It has two objectives: (1) a critical evaluation of existing institutions, group interests and schemes of life; (2) formulation of 'constructive' proposals looking to the development of a civilization better suited to the needs of the human spirit. The positions taken on some issues depart widely from current views. The existing system of specialization is criticized as unsound, and changes are proposed entailing more active cooperation of consumers and laymen generally in meeting their needs." Near the end an important chapter is devoted to "the discipline of the self"—a secular discipline, as the author describes it, but one in which the function of the church is recognized as a contributing factor though not extensively discussed. This is a very unconventional and forward-facing treatise on sociology.

A History of Jewish Literature from the Close of the Bible to our own Days. By Meyer Waxman. Vol. IV, from 1880 to 1935. Bloch Pub. Co., $5.50. (To be reviewed.)

Career Coach. By Earl Schenck Miers. Westminster Press, $1.50. A football story for boys, with strong emphasis on the ethical aspect.

Bright Midnight. By Trumbull Reed. Westminster Press, $1.50. First class college story of a blind boy, his dog, his friends and his triumph over difficulties.

Secretly Armed. By Allan A. Hunter. Harpers, $1.50. (To be reviewed.)

An Introduction to the Social Sciences. Edited by Robert E. Riegel. 2 volumes. Appleton-Century Co., $6.50. (To be reviewed.)

NEWS *of the* CHRISTIAN WORLD

Brethren Join World Council

Quadrennial Conference Votes Adherence—Hear Japanese Church Leader —Receipts Show Strong Gains

(Special Correspondence)

SOUTH BEND, May 15.—The quadrennial conference of the United Brethren Church today unanimously voted to unite with the World Council of Churches but referred the question of financial appropriations for its support to the finance committee for later action. Bishop Clippinger of Dayton, one of the five bishops of the church, when asked to describe the council, said that nearly all Protestant churches are now members of the "World Council of Religions" and said that adherence would constitute a needed gesture of solidarity with other Protestants against the massed forces of irreligion in the world.

Japanese Describes United Church

Dr. Kozaki, minister of the largest Protestant church in Japan and a member of the delegation of Japanese churchmen now visiting this country on a good will mission, addressed the conference. Evidently feeling under some constraint, his address was largely composed of two documents which he read. He said that the first general conference of the new united "Church of Christ in Japan" would be held on June 24 and that he and most of the delegation expected to return for it. He said that the three major religions in Japan now send their representatives to a monthly religious conference held under the national department of education. Five Shintoists, five Christians and ten Buddhists represent the three faiths.

When asked whether he thought that Japan would eventually become a Christian nation, Dr. Kozaki answered by saying that he had related to this monthly interreligious conference the story of a young Japanese of dissolute life who had reformed when he became a Christian. The question as to whether Japan will become Christian, he said, depends on whether this always happens. If so, the Japanese people, who are "very clever," will see the good effect of Christianity and become Christians also. The questioner, who had unintentionally put Dr. Kozaki rather dangerously "on the spot" by his question, seemed fully satisfied by the answer.

Monroe Doctrine Not for Japan?

The distinguished Japanese sat impassively on the platform while a missionary to Puerto Rico gave an address on Latin America as a land of opportunity. Dr. Kozaki did not blink once while the missionary pictured in glowing terms the riches of the country and the glories of its future development. All of this, said the missionary, was encircled by American air lines, guarded by the American navy in the hemisphere defense program, and protected from the rest of the world by the Monroe Doctrine. There are now only 11 people to the square mile in this wealth-laden part of the world, he said, and Americans must take the gospel to them so they will form strong characters and rightly use their wealth and be friendly to the United States. Dr. Kozaki, who represents Protestantism on the National Spiritual Mobilization committee of a government which is trying to set up a Monroe Doctrine for Asia, had good reasons for constraint when he rose to speak after the missionary sat down.

Perhaps the most important action taken by the convention was the casting of a unanimous vote in favor of union with the Evangelical Church. If the plan under consideration is ratified by both denominations, the union will be consummated in 1947. The merger must be ratified by each separate United Brethren congregation, however, before it can go into effect. "Evangelical United Brethren" has been proposed as the name for the united church.

Two-thirds of the more than 400,000 members of the United Brethren Church live in towns of 10,000 or under. They are strongly missionary, are inclined to be conservative and seem to depend a good deal on the opinion of larger churches for leadership on matters which involve a difference of views. They have recently set up a pension system for their ministry and missionaries and are using that and other means to raise the qualifications for admittance to the ministry. Church receipts have shown a strong increase in the past year. The headquarters and publishing house interests of the United Brethren in Christ are located at Dayton, Ohio.

H. E. F.

Washington Says 'No Successor to Taylor'

No successor to Myron C. Taylor as President Roosevelt's personal representative to the Vatican has been appointed, according to Ray Atherton, state department secretary for European affairs. Mr. Taylor, who is now in this country, retains the office to which the President appointed him last year, and Harold Tittman, to whom a United Press dispatch referred as his successor, remains Mr. Taylor's secretary. The U.P. story from Rome had said: "Pope Pius XII next week will receive Harold Tittman, successor to Myron C. Taylor as President Roosevelt's personal representative to the Holy See."

Episcopal Bishops Lead Dioceses to War

In addition to Bishop Hobson and Bishop Manning, three other bishops of the Episcopal Church have recently come out in favor of immediate American entrance into the war. These include Bishop John Chanler White of the Springfield, Ill., diocese, Bishop Cameron J. Davis of western New York, and Bishop Frederick G. Budlong of Connecticut. Bishop Davis' diocesan convention endorsed his demand for aid to Britain at "whatever cost to us."

War Opposition Voted at Utica

New York State Congregationalists Call for Negotiated Peace—Seek More Funds for Weekday Schools

(Correspondence from New York)

NEW YORK, May 26.—The state Congregational-Christian conference, which met at Utica this last week with Allan Knight Chalmers as moderator, passed a most significant resolution on "War and Peace." The actual vote was 72 per cent affirmative to 28 per cent negative. The heart of the resolution is a "call upon our government to take the following steps: (1) To use the great influence of the United States to bring about a cessation of hostilities at the earliest possible moment, in order that negotiations can be entered into looking towards a just and enduring peace. (2) To redeem the pledges made to our people by a declaration that the United States will not go to war."

* * *

Thousands Jam Garden For 'No War' Rally

New York has staged another demonstration of the feeling of a large proportion of the American people against entry by the United States into the present conflict. Friday evening Madison Square Garden was filled to its capacity of 22,000. A crowd of from 8,000 to 14,000 stood outside and listened through loud speakers. The meeting was held under the auspices of the America First Committee. The speakers were Charles A. Lindbergh, Senator Wheeler of Montana, Norman Thomas and Kathleen Norris.

* * *

Pay Tribute to Bishop Manning

Representatives of all faiths gave tribute to Bishop William T. Manning of the Protestant Episcopal diocese of New York at a dinner held in his honor last week at the Hotel Biltmore. Thomas E. Dewey acted as toastmaster and the speakers included Alfred E. Smith representing the Catholics, Judge Joseph E. Proskauer the Jews, Bishop Henry St. George Tucker the Protestants, Mayor La Guardia and others. Bishop Manning, in responding to the many speeches of admiration, said they "represent the far-too-generous feeling of those who say these things. If I believed all these kind things I should be ruined forever!"

* * *

Union Seminary Will Readmit C.O.'s

Three of the eight students who are now serving terms as conscientious objectors in the federal penitentiary at Danbury, Conn., have asked for readmission to the seminary in the fall. President Henry Sloane Coffin said the directors had authorized him to grant the request upon the following terms: "First, they would come back in a spirit of cooperation—if they received an official re-

quest from me they would either comply with the request or voluntarily withdraw from the seminary; and second, if they come back they will give themselves to their studies and jobs, and they will show consideration for the seminary by avoiding occasions of bringing the seminary again into similar publicity." Eighty-six graduates received diplomas from the seminary at the 105th anniversary and commencement exercises.

* * *

Clergymen Consider Released Time Program

Fifty leading clergymen met at the Republican Club Wednesday as luncheon guests of W. W. Hall. Cleveland E. Dodge, chairman of the Protestant Committee for Weekday Religious Education, presided. The speakers included Charles E. Tuttle, Rev. Walter M. Howlett, Franklin E. Parker, Jr., and Mrs. Imogene M. McPherson. Dr. Theodore F. Savage led a closing discussion concerning the developments of the released time law. Figures showed that over 2,552 Protestant children are now enrolled in the experimental released time schools as over against 1,393 registered on the first day. General approval of the program was voted and plans were developed to raise $50,000 under the leadership of Mr. Dodge and a committee of thirty laymen to cover the cost of the schools for the next year. It is planned to increase the total enrollment to 30,000 children in the fall.

* * *

United Service Organizations Announce Leaders

It was announced here last week that John D. Rockefeller, Jr., had accepted the chairmanship of the national sponsoring committee of the United Service Organizations for National Defense. Mr. Rockefeller described the program of operating clubs for soldiers, sailors and defense workers as "one of the most important national efforts since the United War Work campaign of 1918, when Americans gave more than $170,000,000 to carry on similar necessary activities during the First World War." Sunday, June 8, had been designated as U. S. O. Sunday throughout the nation. A communication urging cooperation was sent to the churches and clergy of all three faiths by presiding Bishop Henry St. George Tucker, Archbishop Edward Mooney of Detroit and Rabbi Edward L. Israel, president of the Synagogue Council of America, co-chairmen of the clergy advisory board. Nearly 20,000 people attended a mass meeting for U.S.O. held at Madison Square Garden last Tuesday night. The speakers were District Attorney Dewey, Paul V. McNutt, Mayor La Guardia and representatives of the army and navy and the three faiths.

* * *

And So Forth

L. Wendell Fifield, pastor of Plymouth Congregational Church, Seattle, has been called to the pastorate of famous Plymouth Church of the Pilgrims, Brooklyn. He will succeed Dr. J. Stanley Durkee, who resigned last fall because of failing health.

Minot Simons, for the past 18 years the pastor of All Souls' Unitarian Church, Manhattan, died Sunday morning.

J. HENRY CARPENTER.

Defense Principal Baptist Concern

Southern Convention, Reaffirming Devotion to Peace, Calls for Action Against Dictators—Withdraw from Japan

(Special Correspondence)

BIRMINGHAM, May 19.—In its pronouncements on the world crisis the Southern Baptist Convention, which just closed its 1941 sessions here, was reminiscent of Stephen Leacock's knight who mounted his horse and rode off in all directions. The conflicting sentiments which received the endorsements of the body reflect the confusion that exists in the minds of conscientious Christians with reference to the present emergency. Feeling it incumbent to give public expression to their convictions for the information of the President and the national government the assembled messengers of the denomination adopted resolutions dealing with world affairs and national policy which—

1. Professed their devotion to the cause of peace, declared their abhorrence of war with its insanity and brutality, and registered their belief that there are no national or international issues that cannot be settled by the orderly processes of civilized society if the leaders of nations will practice principles of truth, justice and righteousness;

2. Deplored the fact that war is some-

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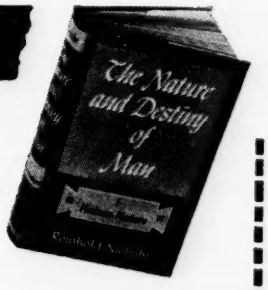

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times thrust upon the world by a conspiracy of criminally minded men to gratify their lust for power, and said, "We know not what course others will pursue but as for us we hold it were better to be dead than to live in a world dominated by the ideals of the modern dictators";

3. Stated that some things are worth dying for, and therefore worth living for, and consequently worth defending unto death;

4. Expressed profound sympathy with the democracies of the world, commended England's heroic resistance of the Axis powers, approved the efforts of our nation to reinforce England, and declared, "It will be most gratifying to us if these efforts can be multiplied and made increasingly effective";

5. Insisted that such commitments should not be misinterpreted as sanctioning the principles of militarism or advocating intervention or approving war as an instrument of national policy;

6. Reaffirmed faith in the power of prayer, implored Almighty God to forgive the United States for whatever measure of corporate guilt may be ours in the present conflict, and called upon the nation to yield itself to God through repentance and faith that it might be used of him to bring about a just and righteous peace;

7. Invited all members of churches to pray daily at a given hour for peace;

8. Recognized that there are honest differences of opinion about the issues in the present conflict and resolved that such should not cause any breach in Christian fellowship;

9. Urged the government to strengthen the defenses of the Western hemisphere against all kinds of aggressors throughout the world who are bent upon overthrowing the democratic way of life.

Act on Pending Bills

The report of the social service commission expressed vigorous opposition to the Walsh bill now pending in the U. S. Senate, the purpose of which is "to extend the federal old age and survivors' insurance benefits of the Social Security Act to certain employees of religious and charitable organizations." This proposed legislation was condemned as a violation of the principle of the separation of church and state and of the absolute freedom of religion. The major portion of the report was devoted to a denunciation of the liquor traffic with special reference to its effect upon national defense and conditions surrounding military camps. Hearty approval of the Sheppard bill was expressed and pastors and people were urged to appeal to their senators and representatives to give vigorous support to the enactment of this bill as a measure "to defend our defenders."

In an address following the report Congressman Joseph R. Bryson of South Carolina declared that the liquor traffic is undermining the physical, moral and spiritual foundations upon which rest the final strength and security of America. He said that modern warfare is mechanized warfare and men with clear brain and steady hands who can exercise split-second judgment in the operation of planes, tanks and motorized units are indispensable to national defense. He announced that he is actively supporting the Sheppard bill and insisted that "the time has come, and it is later than you think, for the American people to firmly assert their opposition to the liquor traffic."

Sunday School Board Celebrates

A highlight of the convention program was the celebration of the 50th anniversary of the Sunday school board of the denomination. This agency, with headquarters in Nashville, was organized at Birmingham in 1891. A book entitled *Fifty Fruitful Years,* put out by its publication department, tells the story of its progress and achievements. During the half-century of its existence it has carried on a vital ministry in the printing and distribution of the literature that is used as lesson material in virtually all Southern Baptist Sunday schools, in the publication of religious books and periodicals, in the promotion of enlistment, enlargement and evangelism, and in financial contributions to the program of the denomination. Out of its immense profits it has given more than $9,000,000 to the support of various agencies, institutions and enterprises of Southern Baptists.

The religious work in connection with the national defense program was assigned to the home mission board. This agency was instructed to make a careful survey of the camp communities throughout the territory of the convention, to proceed to meet the needs in a program centered outside the camps, insofar as possible with the local churches, and to plan a south-wide appeal for funds with which to render the required service. A recommendation was adopted providing that Southern Baptists make direct contact with the government in the appointment of chaplains from the denomination, that the home mission board be designated as the agent for this contact, and that all recommendations and endorsements for chaplains be made through this agency. Southern Baptists were urged to cooperate in supporting the movement of the United Service Organizations in their campaign to raise $10,000,000 to minister to the social, spiritual and recreational needs of the men in the service.

Japan Missionaries to Colombia

The foreign mission board announced that on March 31, 1941, it discontinued the financial and missionary support of Southern Baptist churches in Japan, and that only one missionary of the denomination remains in that country. Many of the missionaries who are refugees from China and Japan are now working among the Chinese and Japanese in the Hawaiian Islands. This Hawaiian mission has grown and developed in a very gratifying way. Many missionaries brought home from the Orient on the advice of the American state department will be assigned to stations elsewhere. A considerable number will probably be sent to South America. A new mission will be established soon in Colombia. Southern Baptists raised $190,000 of their $200,000 goal for the support of British Baptist missionaries.

Dr. W. W. Hamilton, president of the Baptist Bible Institute, New Orleans, was re-elected president of the convention and San Antonio was selected as the site of the 1942 meeting.

J. Maurice Trimmer.

Assembly Elects Smith Moderator

Dr. Coffin Defeated in Close Vote—Pugh Defends Obligation of Church to Draft Objectors

(Special Correspondence)

St. Louis, May 25.—About 900 commissioners, ministers and "ruling elders" have been in session here for three days in the 153rd General Assembly of the Presbyterian Church of the U. S. A. One of their first actions was to elect Herbert Booth Smith, for 25 years pastor of Immanuel Presbyterian Church of Los Angeles, moderator. He defeated two other candidates, William R. Farmer, professor in the Pittsburgh Seminary, withdrew after the second ballot. On the third ballot Henry Sloane Coffin, president of Union Seminary, New York, received 404 votes and Dr. Smith 461, the number necessary for election being 436. When the stated clerk announced the election of Dr. Smith, Dr. Coffin moved that the election be made unanimous, which was done.

Factors in Coffin's Defeat

Two factors evidently brought about the defeat of Dr. Coffin, who is much more widely known than either of the other candidates. One was undoubtedly the ancient theological rivalry between Princeton and Union seminaries. The faint aroma of heresy still clings to Union on account of its withdrawal in the nineties from the Presbyterian Church. The fact that Charles R. Erdman, professor emeritus of Princeton, nominated Dr. Smith, mentioning pointedly his "orthodoxy" and the "genuineness of his Presbyterianism," was not lost on those of the commissioners who are still sensitive to such appeals. The second factor leading to Dr. Coffin's defeat was his outspoken support of all-out aid for Britain. Although this point was not made an open issue, Norman E. Nygaard, a minister of Los Angeles, seconding Erdman's nomination, mentioned the fact that Dr. Smith rarely discussed foreign policy from the pulpit.

The closeness of the vote shows that either of these factors may easily have led enough men to vote against Dr. Coffin to insure his defeat. Some commissioners expressed themselves privately as being reluctant to appear to place the stamp of the church's approval on the course which Dr. Coffin has publicly championed by elevating him to the moderatorship at this time. They said at the same time that Dr. Coffin's distinguished career would certainly under other circumstances entitle him to such recognition.

The Church and Draft Objectors

The most exciting debate so far in this assembly occurred over the relation of the church to the conscientious objector. Last year the General Assembly authorized William Barrow Pugh, its stated clerk, to receive individually written statements by conscientious objectors in substantiation of their position. The stated clerk, who has for 23 years been an army chaplain, reported that he had answered each of the

504 statements which have come in. "These statements have been remarkable indeed," he told the assembly. "Whatever one thinks of their position, he cannot read these letters and doubt for a single moment the sincerity of those who hold it." He reported that the Presbyterian Church is cooperating with the Federal Council committee on the conscientious objector and is paying $30 a month toward the support of the National Service Board for Religious Objectors in Washington.

It was when Dr. Pugh proposed, on behalf of the general council of the church, that he be authorized to receive money which church members might desire to contribute toward the support of conscientious objectors in the civilian service camps that the excitement began. A supporter of the conscientious objectors complained that the church ought to take more than a passive attitude toward them. A commissioner who said that he was a member of a local draft board arose and said that the "denial by the government of support for the c. o.'s at work camps is one of the gravest injustices done against freedom of conscience. It is a blow at religious liberty. Even Hitler feeds his prisoners in concentration camps." It was moved that the assembly request the government to take over the support—food and clothes only—of c. o.'s in camp. The suggestion was referred for later action.

Pugh Defends Church on C. O.'s

Then Commissioner Jackson of Pennsylvania arose, and with great feeling charged that the Assembly was "allowing its pacifistic sympathies to run away with it" in making a hero out of the pacifist. He was answered by Dr. Pugh, who said: "I yield to no man in the Presbyterian Church in loyalty to the American flag, but as a Presbyterian I shall work in season and out of season to uphold the right of a man to follow his conscience before Almighty God. If that be a lack of patriotism, make the most of it." He went on to say that the c. o. is recognized in law, and that chapter 20 of the confession of faith of the Presbyterian Church applies to him.

"This General Assembly has for 15 years in no uncertain terms supported the right of Christian conscientious objection to war," he continued. "Young men with this in mind took their stand on this question. I would rather go up and down this land getting funds to keep these young men in camp than to believe that the Presbyterian Church would teach one thing in times of peace and then leave young men who believed it out on a limb in times of war. Further, we cannot say to the Quakers, 'Here are our young men. We produced them by our teaching but we will not take care of them. The responsibility is yours.' We must take care of them ourselves."

The motion that the church authorize its agents to receive money in support of Civilian Public Service Camps carried by a large majority. H. E. F.

[SPECIAL]

On May 27 the assembly voted "that much more is to be gained in meeting the needs of the world by America remaining free from participation in the present conflict." Dr. William Lindsay Young, retiring moderator, led the support of the resolution; Dr. Henry Sloane Coffin the opposition.

Baptists Debate The War Issue

Wichita Convention Divided Over Jones' Proposal — Fundamentalist-Modernist Controversy Continues

(Special Correspondence)

WICHITA, May 26.—Stronger tensions than any this correspondent has seen in the several national church conventions he has visited this year appeared this week in the meeting of more than 4,500 delegates and visitors to the Northern Baptist Convention here in the principal city of southeastern Kansas. While people who know the situation from the inside say that there is now more unity and a better spirit than there was a few years ago, the puzzle to an outsider is not the too obvious forces which move in the direction of division but the mysterious cement which, with all their disunities, still holds Northern Baptists together.

Two addresses in this convention marked the difference of opinion on national policy which runs deep in this body. Judge E. J. Millington of Michigan, president of the convention, devoted a considerable part of his presidential address to stressing "the obligation of indignation at wrongdoing and [the] determination to resist it to the death." Using an Old Testament verse as his text, he said that "the ultimate splendor of the human spirit is that invulnerable determination to do right, whatever the cost." He used to illustrate his point the Finns, the Chinese, the Greeks and the British in the present wars. In America he found it exemplified in "sixteen or seventeen million young men" who "registered for the draft, not under compulsion, and without the presence of a single soldier." (The judge forgot the $10,000 fine and five years in prison for those who failed to register.) He said that "it is inconceivable that free men and women will hesitate when they are confronted with the choice between honor and dishonor, between courage and cowardice, between resistance and submission, between freedom and slavery. Even before the frightful hazard of war they will not hesitate." He ended by affirming that "truly our hope is in God" and that faith in him "cleanses the mind, stills the heart and nerves the arm for great deeds."

Stanley Jones Urges Peace

While there were many who took issue with the presidential speech, the one heard by most people was E. Stanley Jones, who addressed some 5,000 people. Squarely setting himself on record as opposed to American participation in the war, he urged that our government mediate to secure a spirit of world cooperation. "Our role is not to take sides and go to war. It is to get both sides to change and to produce out of them a new man, so making peace." He presented as a road to peace his now famous

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seven points: equality of opportunity to minorities within America, to aliens within America, equality of access to world raw materials and to land, self-determination for subject peoples, formation of a universal federal union and cancellation of all debts owed to the United States, with the American gold reserve to be placed at the disposal of the world for purposes of reconstruction. The reaction to Dr. Jones' speech was varied but emphatic. It ranged from the ill-concealed indignation of the president of the convention and the disgust of an editor of a Baptist paper, who was overheard to call it "tommyrot," to full agreement on the part of many, particularly of the younger clergy.

The Convention Action

Discarding, after warm debate, the resolution on international relations which had been prepared by a so-called pacifistic resolutions committee, the convention voted on Saturday morning a "peace" resolution championed by Daniel A. Poling and supported by Judge Millington and the editor already mentioned. While the committee resolution condemned all war as "leading the world into moral, spiritual and economic bankruptcy," the more "realistic" resolution directed its wrath against the totalitarian forces. "We disapprove," it said, "of totalitarianism and express our sincere sympathy with the democratic peoples in their struggle against tyranny. . . . We renounce war as a means of settling international difficulties." The resolution expressed appreciation to the President for both keeping the nation at peace and giving "great aid to the democracies." A section urging shipment of food to war-stricken nations was retained, but the Hoover plan was not specified as in the original statement. After the resolutions had been adopted the "pacifists," by great pressure on the officials, were able to have the delegates go on record calling on the President to "use every influence at his command to mediate a just and lasting peace among the nations." This echoed the Stanley Jones speech.

The only criticism of the denominational budget of more than $3,000,000 came from two men whose questions from the floor implied that they believed the church should have provided support for conscientious objectors in camp.

Modernist-Fundamentalist Quarrel

The second great tension within the Wichita convention was that between the conservatives and the liberals. Many Baptists are still fiddling with fundamentalism and anti-fundamentalism while Rome burns. At Wichita each group conducted a series of caucuses running prior to and parallel with the convention. During the past three years each of these groups has carried on campaigns of organization. Each side appears to believe that its own actions are purely defensive and that its opponents are the ones who are trying to dominate boards and convention programs. The conservatives are headed by Earl V. Pierce of Minneapolis, a former president of the convention, whose role as a traveling evangelist enables him to build organizational fences and keep them in repair. The liberals seem to operate principally through the Roger Williams Fellowship.

Leaders of both camps, when questioned at this convention, denied that this opposing organization is likely to lead to a division of the denomination. One conservative said that it is like the political organization of this country—while people are divided, generally speaking, between the two major parties, they remain Americans. A liberal explained that organization makes for peace through a balance of power and is a way in which the historic freedom of which Baptists are proud is maintained. That may be true, and this correspondent hopes it is, but if the Baptists were any other denomination, the struggle for power between such competitive groups newly organized would indicate trouble ahead.

Considerable interest attached to the election of Gov. Harold Stassen of Minnesota as a vice-president of the Baptist convention for next year. The president is Dr. W. A. Elliott, who has for 35 years served the Baptist Church at Ottawa, Kansas, as minister. After the usual preliminary maneuvers, both sides agreed to these elections.

Town Hall Discussion

An interesting new device for mass education was used for the first time in this convention. Bernard C. Clausen, minister of the First Baptist Church of Pittsburgh, each afternoon turned the convention into a town meeting. With the aid of several microphones, there was a lively and informative discussion carried on in which dozens of people on the platform and in the great auditorium participated.

The convention voted to raise an emergency fund of $600,000, part of which goes to provide service to men in army camps. They upheld the right of conscientious objectors to exercise freedom of conscience, but failed to appropriate for their expenses in the Civilian Public Service Camps. They opposed the appointment of a successor to Mr. Taylor at the Vatican, attacked the growth of gambling and the use of liquor, especially in the army camps, opposed block-booking of motion pictures, defended the right of labor to organize, warned against the possible loss of labor's gains in the national defense effort, urged that governmental relief standards be adequate to maintain families in health and decency, endorsed cooperatives and affirmed their belief in "the equal rights of man, regardless of race, creed or political affiliation."

Toyohiko Kagawa, William Axling and Mr. Saito, the Japanese deputation, on Sunday afternoon defended, in fact and in principle, the creation of the new united church in Japan and pleaded for friendship between Christians of the two nations. Kagawa, with a sincerity born out of tremendous sacrifice for the Christian cause, declared that only the principles represented by the cross of Christ can ever bring to nations a lasting peace.

H. E. F.

Massachusetts Court Holds Birth Control Not Religious Issue

When Catholic representatives sought to prevent an initiative petition for birth control legislation on the ground that it would violate a Massachusetts constitutional provision excluding from the ballot anything which "relates to religious practices or religious institutions," the supreme court of that state, in a unanimous opinion, ruled that birth control is not a religious matter.

Assembly Meets Under War Cloud

Sir Ian Colquhoun for Second Time Lord High Commissioner—Missionaries Lost Returning from Africa

(Correspondence from Scotland)

EDINBURGH, April 25.—Three weeks hence the General Assembly of the Church of Scotland will meet for the second time under war conditions. Last year it met under the shadow of the reverses in the Lowlands and France. This year the fate of Yugoslavia and Greece lies heavy on our hearts. But the church's business goes on, modified but uninterrupted. For the second year in succession Sir Ian Colquhoun has been appointed by the king to be lord high commissioner—a popular appointment as he is among the most public-spirited of the Scottish nobility and a keen churchman. It is significant of the power of sentiment that, though the lord high commissioner has no authority whatever over the affairs of the church and may not even speak from the floor of the assembly, his presence, symbolizing as it does the king's interest in the work of the church, is one of the last things the church would like to dispense with. The new moderator of the General Assembly, Dr. Hutchison Cockburn, is a man who has played a considerable part in the national and international work of the church, and he is expected to give a strong lead in these difficult times.

* * *

Labor and The War

With the urgent need of labor for war purposes unemployment has largely disappeared. No class of the people has thrown itself more heartily into the war effort than the manual laborers. They are jealous of their democratic freedom, and know that a nazi victory would end it. At the same time they are hostile to any wartime measures that would seem to encroach upon that freedom. They resent being regimented or put under any form of compulsion. An interesting and quite democratic method of dealing with slackers has been devised in the Clydeside areas. In the shipbuilding yards and engineering works it has sometimes happened that a man getting good pay would feel justified in taking a day off from work without notice, with the result that the work of the small group to which he belonged was held up. Disciplinary measures by the management were apt to be resented as Hitlerism. So committees of the men themselves have been formed to deal with such cases; and it is evident that they are performing their task very successfully.

* * *

The Parish System in An Urban Area

Some recent statistics throw rather a strange light on the working of the parish system in a city district. As part of the church's extension scheme work was recently opened up in one of the newer areas in the outskirts of Edinburgh, and a young minister (assisted by members of the Iona Community) has been making a survey of his parish. The statistics are gleaned from the first 745 households visited. It was found that 706 of the adults in these households claimed to be members of the Church of Scotland, but their attachments were with no less than 95 of the 150 congregations scattered throughout the city of Edinburgh, and with 14 outside of Edinburgh. That is to say, nearly two-thirds of the churches of the city were supposed to have members coming from this one small district in the outskirts.

* * *

Missionaries Lost at Sea

In March it was learned that the ship on which five Church of Scotland missionaries were sailing home on furlough from Calabar on the west coast of Africa had been lost at sea. For a time it was hoped that they might be among the survivors in small boats, but it is now certain that they have perished. Even before this happened missionaries had been strongly urged not to attempt the homeward voyage except for family reasons, but to spend their furloughs in South Africa or in Australia.

* * *

Scottish Missions in China And Manchuria

Ichang, the important city on the Yangtze river, which is the center of the Church of Scotland mission in China, has for some time been in Japanese hands. The missionaries there are quite cut off from the outer world, but it is known that they still carry on their work with certain restrictions. Two of the schools, however, had been transferred before the Japanese occupation to western China and are carrying on there. From Ichang there is, of course, no opportunity for the missionaries to go on furlough. The position in Manchuria, where the church has a much larger mission, is uncertain. Unable to accept the Japanese demand that all school children must worship at a Shinto shrine, the missionaries have closed the educational work. Evangelistic and medical work still goes on, and the Manchurian church is very much alive, but no one knows what the future holds. Should the Japanese go to war against us the missionaries would probably be interned. If the Japanese extend the policy they have adopted in their own country—the elimination of foreigners—they will probably be sent out of the country.

* * *

Jewish-Christian Fellowship

Two years ago the outbreak of violent anti-Semitism in Europe led to the inauguration of an interesting movement in Scotland. Some Austrian ministers and laymen in Edinburgh invited the leaders of the Jewish community to join with them in forming a Jewish-Christian Fellowship. The object is by social intercourse and frank discussion to reach a better understanding of each other, and to try to discover where the roots of anti-Semitism lie. As a start the Christian members were shown over the synagogue, and its worship was explained to them. In return the Jewish members visited the ancient Church of Greyfriars and heard something of its place in Scottish history. Since then there have been many gatherings for friendly discussion. This month an interesting public meeting was held in one of Edinburgh's larger halls. An ex-lord provost of the city occupied the chair. Sir John C. Watson, formerly solicitor general for Scotland, spoke on "The Dictators and the Smaller Nations," Dr. E. J. Hagan, convener of the Church of Scotland continental committee, on "The Dictators and the Churches," and Rabbi Salis Daiches, of the Edinburgh synagogue, on "The Dictators and the Jews."

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407 S. Dearborn St., Chicago

War Debate Rages In Cincinnati Area

Bishop Hobson Leads in Advocating War Measures—Dr. Halsey to Leave After 28-Year Pastorate

(Correspondence from Southern Ohio)

CINCINNATI, May 15.—The atmosphere in this area seems to be so highly charged these days that one wonders if it might not be a wise precaution to erect individual lightning rods—just above the ears. Last night the local Fight for Freedom Committee (this is national chairman Bishop Hobson's home town) sponsored the coming of Col. William J. ("Wild Bill") Donovan to tell Cincinnatians what they must do to stop Hitler. Tonight in the same hall the America First Committee is to have its fifth anti-war mass meeting, and Senator Wayland Brooks of Illinois is to be the speaker. The controversy even broke into the halls of the council of this "best governed city." Last week when Councilman Russell Wilson (local chairman of the Committee to Defend America by Aiding the Allies) was absent, council granted permission to the America First Committee to have a display in Fountain Square, the heart of downtown Cincinnati. Wilson and his committee had used the square for a display only a short time before. The America First display was simple but startling. It consisted of six coffins and of posters which read "Bundles for America, if . . . " It goes without saying that there was much name-calling at the next meeting of the city council.

* * *

Bishop and F.O.R. Chairman Debate Intervention

The Scripps-Howard *Post* is more on the war bandwagon than the Taft *Times-Star*, but the *Post* gave equal space to Bishop Henry Hobson and to local Fellowship of Reconciliation chairman Edwin Brown to state their views. Said Bishop Hobson: "Through a soul agony I have come to the convicton that the only way to achieve the goal of peace for generations to come is to defeat the totalitarian power by means of the only weapon which can prevent them from enslaving mankind under the war system for centuries to come—force. We pray for peace. But our prayers must be backed by action, and the only effective action which we can take in this present crisis is to defeat Hitler now." Brown briefly outlined the position of his opponents and then said: "Think of trying to validate that proposal by the spirit and teaching of Jesus, who put supreme value on human life and demanded obedience to the law of love! Our chief moral obligation today is to a world trembling on the edge of disaster. The duty of the American people is to stay out of war. Then some day we shall have opportunity to insist that justice shall be woven into the framework of the new order of things."

* * *

Churches Merge, Ignoring Denominational Lines

Two significant unions of local churches have recently been consummated in our city. Across denominational lines there was the merger of the Walnut Hills Congregational Church and the Avondale Presbyterian Church. The Walnut Hills church sold its building several months ago and the minister, Carl Glover, resigned in order that the people might freely consider several alternative proposals for building in a suburban area or merging with another church. A plan for union with the Avondale church was agreed upon. Members of the church are to be both Congregationalists and Presbyterians. The pastor, G. Barrett Rich, is to be associated with the regional divisions of both denominations. Prof. Walter Horton preached at the first service of this new First United Church of Cincinnati on the text, "Greater things than these shall you do."

The other merger was between the Westminster and the Elberon Presbyterian churches which voted to merge, to sell both church properties, and to erect a new structure which will be known as the Westminster Presbyterian Church. John H. Cowen will be the pastor of the new church and Stewart Radford assistant pastor.

* * *

Dr. Halsey to Presbyterian Seminary Faculty

After 28 years in Cincinnati as the pastor of the Seventh Presbyterian Church, Dr. Jesse Halsey announced last Sunday to his congregation his intention to resign early this fall to become professor of pastoral theology at the Presbyterian Theological Seminary, Chicago. During the past year he has been teaching one day each week at the seminary and has commuted between here and Chicago. He has now decided to give full time to his teaching. Dr. Halsey will be greatly missed, not only by the members of his own church, but by hundreds of Cincinnatians who can call him friend.

* * *

Ministers Against War and Convoys

Twenty-seven local ministers dispatched a telegram to the President today. "We, the undersigned ministers," it said, "hereby express an unalterable opposition to the entry of the United States into the European war. We are convinced that the use of American ships for the delivery of military materials, the use of American battleships as patrols in and near belligerent waters or as convoys for war materials violates the fundamental wish of the American people and marks a direct step toward actual engagement in the war."

* * *

And So Forth

Henry Edwards Chace has just come from Indianapolis to take the pulpit of the Eastminster Presbyterian Church.

With "Maintain home defense" as a slogan the community chest drive went over its quota of $1,800,000—a figure $50,000 in excess of last year's attainment.

The state attorney general has recently ruled that boards of education may designate a part of the school building to be used for "moral and religious training" and may grant leaves of absence to pupils to attend the sessions, provided there is no interference with regular school work. This ruling should have a profound effect on weekday religious instruction in Ohio.

The new *Official Catholic Directory* reports an increase of 15 per cent in the Catholic marriages in this archdiocese in 1940. It also states that there are 100 more priests serving in this area than there were a year ago.

The war industry has brought a strange paradox to the residents of Laurel Homes, a federal housing project here. Only those whose income is below a certain figure are permitted to be tenants. The war boom has caused the wages of some who live there to be increased, and they have, in consequence, been notified to move. We are wondering whether there will be evictions of those who are too able to pay the rent.

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Japan Eager for Peace with U.S.

Response to Suggestion that Matsuoka Visit Washington and Report of Riverside Meeting Shows Anxiety

(Correspondence from Japan)

Tokyo, May 5.—With a five-year neutrality pact with Soviet Russia as a trophy of his visit to Europe, Foreign Minister Matsuoka is now being urged in many quarters to make a similar trip "for purposes of observation" to America. It is believed that his charm and sagacity might go far to banish the specter of war between Japan and the United States. If the popularity of the idea in Japan's vernacular and English-language papers is any true criterion, it may be inferred that the creators of popular opinion in this country are very desirous of achieving an understanding with their American neighbors.

* * *

Rejoice at Success of Riverside Meeting

Another straw in the wind is the unalloyed joy with which Dr. William Axling's cablegram concerning the Japanese-American Christian prayer fellowship and conference in Riverside, Calif., was received by the National Christian Council here and publicized by the press. The message read: "Riverside conference surpassed highest expectations. Similar conferences planned at New York, Atlantic City and Chicago. Two hundred Los Angeles American clergymen were at the welcome meeting for the deputation on Tencho-Setsu. They passed a unanimous resolution expressing sincere felicitations for the birthday of his majesty the emperor."

* * *

Diet Members Confer With Missionaries

Still another evidence of Japanese concern for the preservation of peace in the Pacific is the recent meeting of outstanding political leaders representing an organization known as the *Kofu-Kwai* with a half-dozen representative missionaries to discuss America-Japan relations and to seek ways of preventing further mission evacuations and withdrawals. The *Kofu-Kwai* is a body of about 70 members of both houses of the imperial Diet who are particularly interested in the spiritual and moral aspects of Japan's life and relations with other nations. Two such meetings have been held within the past few weeks, in which the missionaries were encouraged to speak frankly of conditions which make evangelistic work difficult and thus lead to home-going, the Japanese at the same time assuring us they wanted to do all in their power to remove such obstacles and to keep missions and missionaries in Japan.

* * *

Population Passes 100,000,000 Mark

Great satisfaction is felt in all circles here over the result of the 1940 census. The Japanese empire's total population for the first time has gone beyond the 100,000,000 mark, standing now at 105,226,101, an increase of over 6,000,000 since 1935. Japan proper has a population of 73,114,308. The Korean people number 24,326,327. Tokyo and Osaka have grown more than 10 per cent in five years, and it is worthy of note that the population of Tokyo alone, 6,778,804, is now greater than that of all Australia. Nevertheless, not less but more emphasis is being given to early marriage, increased birth rate, eugenics and infant mortality. The elimination of all superstitions and popular sentiments standing in the way of marriage and large families is being encouraged by the welfare ministry and all the social organizations aligned therewith.

* * *

More Professors Disciplined For Liberal Writings

The campaign against liberalism and individualism may abate but does not cease. "The objective of the central training institute of the Imperial Rule Assistance Association," says Bompu Kangyu, a newly appointed chief therein, "is to convert addicts of liberalism who pursue their own freedom and benefits alone, into loyal subjects who will be devoted to the national cause." In keeping with this spirit, Dr. Sokichi Tsuda, former Tokyo Imperial University professor and authority on the age and writings of the *Nihongi* and *Kojiki*, has been found guilty of publishing things harmful to national prestige. Likewise certain books on culture and economics by President Abe of the First Higher School of Tokyo and other well known scholars have been found contrary to the spirit of the times and withdrawn from circulation.

* * *

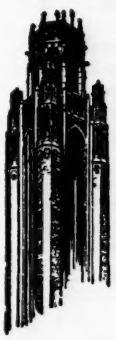
New Controls Established Over Workingmen

Unimpeachable testimony that Japan is following German and even Russian patterns of social and economic control is seen by some observers in that the government is soon to require the use of laborers' registration books for all workers. To some, moreover, there is a relation between this growing tendency and the fact that dependable and resourceful skilled workers are fast disappearing from the labor market. For, they say, to put all workers from 14 to 60 years of age under such surveillance is to crush out the very spirit of pride and enterprise in labor and production without which it is questionable how well an economy can function.

* * *

Domei Claims Army Welcomed in Fukien

To Domei news agency and the papers publishing their releases there seems not the slightest incongruity in a statement recently published by the army spokesman in Foochow, China, and given wide publicity in Japan: "With the advance of the Japanese forces to Foochow, pro-Japanese and friendly sentiments have come to prevail in the area and it is a matter for congratulations that farsighted people in



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Fukien province are already boosting *'Fukien for the Fukienese.'"*

* * *

Families of Dead Soldiers Crowd Japanese Capital

Fully 35,000 bereaved family members were preesnt from all parts of the empire when 14,976 war dead were enshrined at the Yasukuni shrine in Tokyo on April 24. They came as guests of the government and were loaded with honors and presents while in the capital. A gigantic panorama was erected for their delectation within the shrine grounds, showing highlights of the China war, scenes of Japan's activities and native life in Thailand, French Indo-China and other areas within the so-called "Co-prosperity Sphere in East Asia." Tokyo's 1,300 inns were crowded beyond capacity, but foodstuffs brought in by prefectural and police authorities prevented any further shortage of supplies than that to which the public is now accustomed.

* * *

Aoyama Gakuin to Educate Chinese and Koreans

Believing that amity between Japan, Manchukuo and China, through the spread of the gospel of Christ, is the most essential thing in establishing the co-prosperity sphere of east Asia, the theological department of Aoyama Gakuin in Tokyo has opened to 15 young Christian leaders from China and Manchukuo a three months' course of special training. The subjects taught include Oriental history, the spirit of Japan, east Asiatic problems, the Bible, Christian theology, ethics, etc. The lectures, where necessary, are delivered through interpreters. In addition to the course of study in the school, the visiting students are being given opportunity to see various other phases of Japanese life, visiting factories, government offices, the Diet and private homes. A scholarship of 100 yen is given to each student for the period of study while traveling expenses and costs of lodging are defrayed by the school.

T. T. Brumbaugh.

To Print 'Michigan Advocate' At Church College

Offices of the *Michigan Christian Advocate,* Methodist organ for that state, are being moved to Adrian, where the paper will be printed in the plant recently established at Adrian College.

Unitarians Favor Food For Europe

Distribution of food by a "neutral organization" to Belgium and other occupied small countries of Europe was approved in a resolution adopted at the recent convention of the American Unitarian Association.

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Arrival of Hess Baffles England

Flight of Nazi Held Blow to Hitler's Prestige—Denominations Elect New Leaders—J. G. Frazer Dies

(Correspondence from England)

London, May 13.—Whatever talk there was at the breakfast table this morning—and there is never much in England—it had to do with the arrival of Rudolf Hess in Scotland. Such news 24 hours ago would have belonged to the realm of sensational fiction, and exaggerated even for that purpose. Last night we heard the German announcement that Hess was missing, and the explanations offered were palpably prepared for several sequels. That he had escaped, perhaps from arrest, many conjectured, but few can have supposed he would come to this country. We wait events. In any case this is a blow to the prestige of Hitler and perhaps to his confidence in himself.

* * *

Historic Buildings Damaged

But for this unexpected turn of events we should have talked today of the damage suffered in London in Saturday night's raid. It is sad to record how buildings which belong to the heritage of all mankind have suffered. Westminster Hall though hit was not laid in ruins, nor is the Abbey injured beyond repair, but the house of the dean and other lovely buildings are laid in the dust, and the chamber in the Commons in which the great voices were heard during the last century is wrecked, and the lantern tower roof in the Abbey is destroyed.

* * *

Sir James George Frazer, of 'Golden Bough' Fame, Dead

There is another vacant place in the company of the Order of Merit. At the age of 87 Sir James George Frazer died last week, and a few hours later his wife, who had been inseparable from him, also died. Sir James has left for his chief monument *The Golden Bough.* It has often surprised me to hear speakers talk as if they were familiar with this great work as a whole. There are few students who have not read parts of it, but to master it as a whole would be the work of a lifetime. There is no doubt that it will provide an enduring body of investigations carried out with an amazing knowledge and diligence, but it is doubtful how far Frazer's own views upon kingship and magic, and his explanations of New Testament history, will win acceptance. He had left his notebooks to the British Museum, and they will be invaluable for others who travel down his many ways.

* * *

Congregationalists Report Church Losses

The Congregational Union meets this week in the Memorial Hall under the chairmanship of a layman with a fine record of service, Mr. A. E. Glassey. The chairman for the year which follows is Rev. Kenneth Parry of Bristol, a preacher of

R. W. Dale once told his Birmingham congregation: 'I have never feared you and I have never flattered you.' That same spirit rules the columns of The Christian Century. Acquaintance subscription, 17 weeks for $1.

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deep insight and spiritual power. The secretary, Dr. S. M. Berry, reported that in London 63 churches had been slightly damaged, 32 badly damaged and 28 completely destroyed; in the country the corresponding numbers were 77, 50 and 33. It was reported that friends in America had sent £3,000 to deal with emergency situations, and that American children had taken up a collection among themselves and had sent the money to be distributed among children in bombed areas.

* * *

Sidney Dark Changes Views On Church Union

Sidney Dark has described in the *Church of England Newspaper* how he has changed his mind upon the direction in which those who care for the reunion of the churches should look. He has hitherto looked for the first steps to be taken by the Roman and Anglican communions. In his office as editor of the *Church Times,* a post which he filled with distinction and has now resigned, he looked in that direction chiefly. It may be said that as an editor he followed the wise practice of saying what he had to say without fear of critics or of subscribers. The *Church Times* is read by many who differ from it, partly because they know precisely where they are when they read it. He has been a very true friend of all who care for the application to social life of the sacramental faith. I remember his saying too that a catholic Christian is a Bible Christian. He still remains a high churchman but believes, to use his own words, that "the only possibility of Christian opinion influencing the revolution through which we are living so that it may be a Christian revolution depends on . . . co-operation between the mass of English-speaking Christians, in practice between the Church of England and the Free Churches."

* * *

Baptist Union Elects New President

The Baptist Union has chosen for its president next year Rev. B. Grey Griffith, thus giving the highest honor it has to give to a minister who has a fine record as both pastor and preacher, and is a leader in the Baptist Missionary Society. Mr. Griffith in common with other missionary statesmen has a firm grasp of the real concerns with which the church at home has to deal. It has been a matter of necessity that such leaders in overseas missions should study and master the spiritual issues of their time. The Baptists have also chosen for their president-to-be a speaker and counselor who will help them to celebrate worthily the 150th anniversary of the Baptist Missionary Society. His old missionary colleagues, among whom I number myself, will look forward to Mr. Griffith's year of office with expectation and complete confidence in his ability to deal with whatever situations may arise.

EDWARD SHILLITO.

Open First Camp for Catholic C.O.'s

The first camp for Catholic conscientious objectors was scheduled to open at Stoddard, N. H., about June 1. It is being conducted by the Association of Catholic Conscientious Objectors, with Msgr. Barry O'Toole of Catholic University, Father J. P. Delaney of New York and Father John A. O'Brien of Notre Dame University as spiritual advisers. The camp has been promoted largely by the *Catholic Worker,* which is published in New York.

Midwestern Evangelical Synods Oppose Intervention Steps

Three synods of the Evangelical and Reformed Church, one meeting at St. Louis, one at Evansville, Ind., and one at Fort Wayne, Ind., have recently gone on record against entering the war, using convoys and protesting against the treatment accorded Lindbergh.

Unitarian Leader Renounces Former Pacifism

Returning from Europe Dr. Charles R. Joy, director of the Unitarian Service Committee, announced that he had been forced by what he saw there to give up his former pacifist position. In 1917 he was burned in effigy on the steps of his Portland, Me., church for opposition to American entrance into the war.

Warns Against War-Born Totalitarianism

Speaking before the recent spring meeting of the American Society of Church History, Dr. John U. Nef, professor of economic history at the University of Chicago, warned that "in the struggle that lies ahead, there is more danger that America will become totalitarian than hope that the totalitarian nations will become democratic."

Dr. Abernethy Resigns Washington Pulpit

After 20 years as pastor, Dr. William S. Abernethy has submitted his resignation to the Calvary Baptist Church of Washington, D. C. The resignation will take effect at the end of the year. Dr. Abernethy will continue to live in Washington and is expected to carry on as Washington correspondent of The Christian Century.

Southern Baptists to Join in Toronto Conference

Something of a stir has been caused in church circles by the vote of the Southern Baptist Convention to send official delegates to the ecumenical conference of North American churches which is to meet in Toronto this week. Southern Baptists have hitherto held aloof from international gatherings of all kinds.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

The Black Cat (Univ.) B. Crawford, Hugh Herbert, B. Rathbone, G. Sondergaard	*Mystery.* Secret passages, intrigue, murder, as heirs wait to share fortune of eccentric old lady whose eerie house is haven for cats.	Suspense is effectively maintained, but atmosphere of horror is so pronounced and continuous as to be revolting to most audiences. *Sinister.*
Double Date (Univ.) Una Merkel, Peggy Moran, Edmond Lowe	*Comedy.* High school boy and girl join forces to circumvent approaching marriage of his father to her aunt.	A trivial story, amateurishly done, but *pleasant enough in its way.* Y
The Flame of New Orleans (Univ.) Bruce Cabot, M. Dietrich, Theresa Harris, Roland Young	*Comedy.* Exploits of a heartless adventuress who poses as a countess just in from Europe to fleece wealthy susceptibles in old New Orleans.	Some excellent satire in characterization and event. It is all very unethical, of course, and most trivial, but for those adults able to take it in their stride, discerning fun. *Sophisticated.* M
In Old Cheyenne (Rep.) "Gabby" Hayes, Roy Rogers	*Western.* Banker and gang frame homesteaders as outlaws until curious reporter arrives to learn the truth and win the girl.	Entirely unbelievable, this is more *stodgy* than the average western.
The Roar of the Press (Mono.) Wallace Ford, Jean Parker	*Melodrama.* On honeymoon, reporter stumbles into nest of foreign agents using pacifist group as front and plotting sabotage.	The "fifth column" angle is so awkwardly handled it probably will not discredit peace groups, as might have been the case in a better film. This one simply inherits clichés from all newspaper films of the past.
Scotland Yard (Fox) Edmund Gwenn, Nancy Kelly, John Loder, H. Wilcoxson	*Melodrama.* Face of notorious robber, unconscious after Dunkirk, is remade to resemble that of bank director for whom he is mistaken. But German agents learn the deception and involve him in a plot.	With better handling, this might have been a good thriller; as it is, there is little suspense, and the promise of the first few scenes is unrealized. *Fair.* M

BEST CURRENT FILMS

For Family: Andy Hardy's Private Secretary, Fantasia, The Great Dictator, Men of Boys' Town, Power and the Land, There's Magic in Music, Western Union.

For Mature Audience: Adam Had Four Sons, Blackout, Cheers for Miss Bishop, Citizen Kane, The Devil and Miss Jones, The Fight for Life, A Girl, a Guy and a Gob, The Great American Broadcast, Meet John Doe, Missing Ten Days, Night Train, Penny Serenade, So Ends our Night.

Good Books for Summer Reading

This Is the Victory

● LESLIE D. WEATHERHEAD

"From 'dear old London, now in an agony such as it has never known in all its long history,' Dr. Weatherhead now issues a message 'to stiffen spiritual morale.' This is as much needed in America as in England—perhaps more, for the challenge to faith and life, though it be real, is still for us remote rather than immediate."—*The Advance.*

"This book is a highway triumph through the valley of the present-day tragedy. Understandable, clear, vital, timely."—*Atlanta Constitution.*

The Three Parts: OUR FAITH, SOME OF FAITH'S ALLIES, FAITH'S FORWARD LOOK. $2

Jesus Christ the Same

● JAMES MOFFATT

"Comprising the Shaffer Lectures at Yale last year, this book is devoted to establishing the thesis that the Jesus of faith is the same Jesus as he who lived as a man in Galilee and Judea. . . . Dr. Moffatt shows that denial to Jesus of the limitations inseparable from our human life, denial of the reality of his prayer life, neglect of his teaching and his human example, have often distorted and obscured both the historical and the 'spiritual' Jesus. . . . Dr. Moffatt touches on many important problems in contemporary New Testament study. I could not begin to cite all of the significant judgments and interesting suggestions the book contains."—*Christendom.* $2

The American Canon

● DANIEL L. MARSH

A compilation and a penetrating discussion of *seven supremely important American documents:* the MAYFLOWER COMPACT, the DECLARATION OF INDEPENDENCE, the CONSTITUTION OF THE UNITED STATES, WASHINGTON'S FAREWELL ADDRESS, the STAR-SPANGLED BANNER, *Lincoln's* SECOND INAUGURAL ADDRESS, and *Woodrow Wilson's* ROAD AWAY FROM REVOLUTION. "The book is to American democracy what the Holy Scriptures is to religion."—*Jewish Advocate.* "You can read it easily in two hours; but having read it you will not be able to forget it in ten years."—*Dr. Harold Paul Sloan.* "Christian insights . . . enlightened . . . penetrating exposition."—*Federal Council Bulletin.* $1

Preaching from the Bible

● ANDREW W. BLACKWOOD

"The preacher who is not soon to be 'all preached out' must master the art of preaching 'from the Bible'—this is the thesis of this volume, a book of laboratory methods, full of concrete case studies drawn from the author's own experience as preacher and teacher, from the work of his students, and from the lives of great preachers. Different methods of using the Bible are studied; sermonic types are analyzed; and practical guidance is given in the development of the sermon. . . . An appendix offers counsel on the preacher's library, and gives useful reading lists."—*Religious Book Club Bulletin.* $2

Is the Kingdom of God Realism?

● E. STANLEY JONES

"A full and detailed examination of the teachings of Jesus Christ leads Dr. Jones to the conclusion that Christianity is the only realism in the world today, and that, consequently, the practice of Christ's religion is the only adequate way to peace of mind and health of soul and body for the individual, as to the general well-being of society and the world at large. . . . Stimulating, sincere, passionately evangelistic . . . the book well repays reading. It will bring to all who read it a fresh consecration to the cause of the Kingdom."—*Canadian Churchman.* $2

The Springs of Creative Living

● ROLLO MAY

"The thesis of the book is that neurotic disorders require a religious cure, which is found through the affirmation of values demanding the renunciation of egocentricity. These values establish the meaning of one's life, and appearing variously in individualized terms, they are essentially the central values of Christian theologies. . . . New and distinctive in the present treatment is the author's elaboration of a consistent, dialectical treatment of the integration of personality."—*Review of Religion.* $2

The Voice of Books

● J. V. MOLDENHAWER

"Well wrought out by the heart and mind of one who has widely and wisely read, is profoundly imbued with the spirit of what he has read, and expresses in easy but superb style the fundamental issues of life. . . . Every minister who contemplates changes in his present church should read the chapter, 'The Christian Compromise,' a lecture on adjustments. . . . The whole Christian world needs to read the chapter on 'Property and Character.' All should be interested in 'Shakespeare's Creed,' 'The Lincoln of the Second Inaugural,' 'Some Letters of John Keats,' and 'Rudyard Kipling.' . . . Read all the chapters."—*Pastor's Periscope.* $1.75

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